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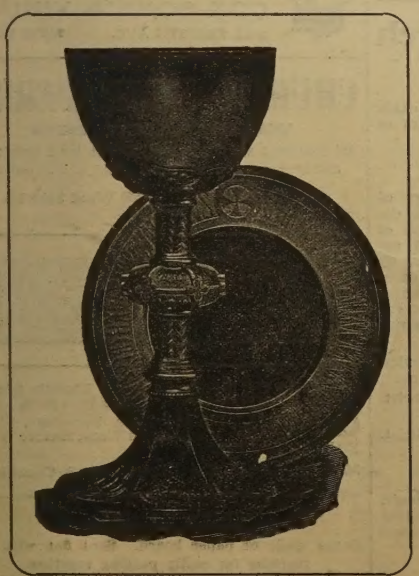

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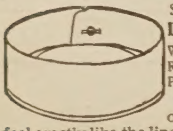

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THE BELOVED PHYSICIAN

FOR ST. LUKE THE EVANGELIST (OCTOBER 18TH).

"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me."—II. Timothy 4:10-11.

OFTEN a character will loom up large in history about whom we know very little. Men have lived and left great works behind them, but the manner of men they were has perished from the memory of their fellows. We celebrate in the Church next week the memory of such an one, whose name is familiar, but of whom we know little, save as his personality is suggested to us by a passing touch here and there in the letters of the Apostle Paul, or as we infer something about him from his own literary works.

St. Luke was one of the four Evangelists, that is, the writer of one of the four Gospels, and the author, too, of *The Acts of the Apostles.* He was a good historian, he wrote a good Greek style, and he had more artistic taste than any other writer of the New Testament; indeed, according to an unverifiable tradition, he was a painter. He was a Gentile by birth, a physician, and after his conversion to the Christian faith, a disciple of St. Paul, whom he accompanied on some of his missionary tours in Asia Minor and Europe. St. Paul refers to him but three times in his letters: once as a fellow-worker, once as "the beloved physician," and again in the second letter to Timothy, which we have placed above. It is this last allusion that makes us want to know more about St. Luke perhaps as much as anything else.

When St. Paul wrote this letter to Timothy, he was for the second and last time a prisoner at Rome. It was in the days of the Emperor Nero, who in his insane folly was subjecting the Christians to frightful persecutions. St. Paul must have known that almost any day his turn would come. He felt that the race was nearly over; the fight almost finished. He writes to Timothy, his dear son in the faith, whom several years before he had left in charge of the Church at Ephesus. "Do thy diligence to come shortly," he writes, for his disciples have all left him. "Demas hath forsaken me, having loved this present world. . . . Only Luke is with me."

"Only Luke is with me." After this the Beloved Physician disappears from history. But in these words, compressed into small compass, we have an estimate of St. Luke's characteristic virtue—loyalty.

Loyalty is one of the most attractive virtues of the race. It charms us, sometimes, we fear, not only because it is so noble in itself, but because it is so rare. Loyalty for country, for instance, means not merely the observance of its laws, but enthusiasm for the righteousness of national life that finds its inevitable expression in law. Every institution that is worth anything should inspire loyalty; all that the Church is, humanly speaking, depends on the loyalty of its members. And a loyal friend—what better characterization to describe one whom we love and trust?

St. Luke was doubtless a good friend to St. Paul—better, a loyal friend. We could wish more than his brief dismissal—"Only Luke is with me." But that suggests what must ever be true of loyalty—it neither looks for nor expects reward, for it is the devotion that our better selves exact. At bottom all our loyalties are loyalty to God. It was that loyalty that kept Luke by Paul's side during those last, miserable days of Neronian Rome. It was that, we can believe, that won for Luke the gratitude and devotion of the Church. In his Gospel and the Acts, he has wrought fitting shrines for the treasures of the faith, for which we honor him. In his life gleams one jewel for our example—St. Paul lifts the curtain—for which we well may love him.

L. G.

THE SEAT OF AUTHORITY IN THE CHURCH.

ONE of the questions which causes perplexity to many inquirers is that of the seat of authority in the Church; and it is a question which Roman controversialists are especially prone to press. "You take your legislation from the Bishops, the clergy, and the laity assembled in your General Convention: who gave them authority in Christ's Church?" Like so many another catch-question that looks plausible upon its face, this question is one that has disturbed many Anglican Churchmen; especially when it is coupled with the common Roman argument whereby all ultimate authority is made to center in the Pope.

And yet the question is a very simple one, and the title of the national Churches of the Anglican Communion to jurisdiction in their respective lands is quite as good as that of any other Church in Christendom. In order that this may be shown, it is only necessary for one to avoid superficiality and to trace authority back to its source, and then forward, from its source, to those who rightly exercise authority to-day.

It goes without saying that the Source of authority in the Church is Christ Himself. That is to say, it *would* go without saying if most of the Christian world did not, in practice, overlook it. The authority that is exercised within the Church proceeds, not from below but from above. The Church is the Kingdom of Heaven, and it has one King. It is the Body of Christ, and it has one Head. It is the Bride of Christ and she has one Spouse.

Obvious as this is, it is often superficially forgotten. Roman controversialists are fond of taunting us with the lack of headship. That is because we are members of no two-headed monstrosity. The fact that the Head of the Church is invisible troubles us not at all; by far the greater part of the Body is also invisible, for the holy Catholic Church, the Communion of Saints, has no fear of that life which most of its members live, in the spirit world. The one Head of the Church is the sole ultimate source of the Church's authority, and He delegates that authority according to His pleasure.

"As My Father hath sent Me, even so send I you": it was an explicit delegation of authority, and it was vested in the whole Church—certainly in no single individual. By other utterances, and by the interpretation of the Church, it was made clear that that authority was to be exercised ordinarily by the apostles, as having primary jurisdiction in the Church. It was a collective authority, in which the individual claimed no original jurisdiction but rather the authority to act on behalf of the whole.

We cannot, obviously, trace here the particular manner in which the apostolic authority devolved upon the successors of the apostles. It is one of the questions that divide Christendom, and since it does not immediately concern our present inquiry, we shall not stop to discuss it. It is enough to show that when organized Christianity first appears in the clear light of history, there was everywhere a condition in which the rule of the Bishop was accepted without question, but in which, at the same time, the authority of the individual Bishop was limited by the greater authority of the collective episcopate. No Bishop claimed a supreme authority; every Bishop acted as by the delegated authority of the whole.

And because it was necessary that this collective authority should be a workable institution, the system of national Churches arose. Cosmopolitanism was a quality hardly recognized as possible in the day in which competing nationalities had succeeded to the solidarity of the Roman empire. A nation was both independent and autonomous. The Church within the nation was autonomous, though its independence was always limited by the supreme authority of general and of ecumenical councils. But for all administrative purposes the autonomy of the national Churches was complete. Even the system of Patriarchs, wherein a certain appellate jurisdiction was granted to the occupants of certain apostolic or especially favored sees, was a system based upon the unity of the Roman empire, which largely collapsed when the empire itself was disintegrated. For the most part, political lines were recognized as the boundary lines of Churches as well as of nations.

It would be interesting, did time and space permit, to examine the extent and the limitations of this national autonomy. The extent was so wide that national councils—as in Spain—did not hesitate to frame amendments to the creeds themselves. On the other hand, it can hardly be doubted that such action exceeded the rightful limits which the national Churches should have observed. But there was no hard and fast line between the jurisdiction of general councils and that of national councils, such as Americans are accustomed to make between national and state legislation. At no time was the Church organized as a federation. National and general bodies might often legislate on the same subject. Disciplinary canons differed between the several national Churches, and even the requirements of general councils very slowly superseded local regulations. Neither were ecumenical canons of discipline ever deemed invariable. Only the determination of the Faith itself appears to have been left generally to the whole collective episcopate.

This national autonomy was a necessary step in the "local adaptation" of the historic episcopate to particular places. It was a necessary means of establishing and maintaining discipline and order. With the increasing influence of the Church, the power of the civil authority over Church affairs grew more and more pronounced; and that, in turn, led to a greater and greater dependence upon the see of Rome as a relief from national political despotisms. Thus grew up coördinately two distinct evils, as they ultimately proved to be, each of them originally intended as a protection to the Church and each of them finally becoming an usurpation. Between the two—political interference and papal interference—the system of national Church autonomy came to suffer a decline. Finally, when the opposing evils had become so exaggerated that they could no longer be coördinated, the disruption of the West took place. Political usurpation triumphed in England and papal usurpation on the continent, while large parts of the Teutonic race rebelled against the entire Church system as a protest against those and other evils that had grown up within it, and an usurpation of the people, more radical than either royal or papal usurpation in other lands, succeeded to the Catholic system of antiquity.

Thus we account for the anomalous position in which we find authority exercised in the Catholic Church to-day. In the Latin Churches the papal authority has broken down the system of national Churches and reigns supreme. In England the Church has not yet regained the freedom which usurping Tudor kings stole from her, and the Privy Council, succeeding to a pretended authority that was exercised by the kings before the people began to rule, claims an authority which loyal Churchmen go to prison rather than acknowledge. It is difficult to tell which usurpation is worse; but it is easy to see that both of them are anomalous, neither of them can be permanent, and both of them contravene the earlier system by which the authority of our Blessed Lord was administered in the Church on earth.

THE RISE of the American Church was so timed that it was subject to neither of these usurpations. Neither pope nor king has ever claimed authority over it.

On the other hand, a Church without a Bishop could hardly establish the old-time Catholic system of administration; while a Church among "Churches," the American experiment in religious toleration, bore a still more anomalous place.

Out of these anomalies grew our General Convention. In the lack of Bishops, it was established by the clergy and the laity; but since the clergy had been ordained by and received their mission from Bishops, it cannot be said that the new order in America proceeded wholly from the people; from below rather than from above. Moreover the authority of the Bishop was recognized from the start. It is a little strange, indeed, that a Church that had never seen a Bishop should fix upon the adjective *Episcopal* as the particular trait which should be fixed in its legal name. That it did so is valuable evidence of what the American Church expressed in the Preface to the Prayer Book, that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Moreover, though our fathers, in organizing the American Church after the Revolution, claimed a wide discretion as to how the authority of the Church should be exercised, yet they began the same Preface with the carefully limited assertion that "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in His worship different forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire.*"

This expressed limitation is one that successfully exonerates the American Church from the charge of establishing a local body that could, so it is said, repeal the creeds or the sacraments by concurrent resolution of General Convention.

So also could every Church have done in the days of autonomous national Churches. So could the Roman or the Russian Church do to-day. So could any national or general council have done. That only means that any Church could become formally apostate if her legislators should so decree. But that they *ought not* so to do, and that they perpetually resolve *not* so to do, is the implication of the language of the Preface to the Book of Common Prayer, which we have quoted. In other words, General Convention—or any other legislative body of any part of the Catholic Church in any age—would have the *power,* but not the *right,* to take action such as would cause the Church herself to become formally apostate.

But is the establishment of a legislative body in which Bishops, clergy, and laity share on equal terms, so radical a departure from older systems of government in the Church, that of itself it affords an unwarranted revolution in the seat of authority?

Even if the concurrent voice of clergy and laity were held to constitute an usurpation, it would hardly be so radical an usurpation as that of the Crown (or the Privy Council) in England or the Pope in Europe. It would, at worst, be an usurpation that could limit, while it could not override, the will of the collective episcopate. Indeed we may go so far as to maintain that *the collective episcopate of the American Church has more authority in its hands to-day than does any other national episcopate in the world.* Consequently, if one would hold that only the episcopate of any nation could rightly exercise authority over the Church therein, he would find no Church in Christendom organized according to his ideal, but the nearest approach to it would be the Church in the United States, wherein the consent of the Bishops is an absolute essential to any ecclesiastical legislation whatever.

But, in our judgment, it is quite competent for a national Church to form a legislative body of the nature of our General Convention. The moral limitation upon the functions of that body is sufficiently expressed in the passages from the Preface to the Book of Common Prayer which we have cited, and in what may be esteemed the common law of the Church. If General Convention should seek to modify or change the doctrine of the Church, its action would be *ultra vires.* It would be within its powers but not within its rights. But we find no reason to fear that this purely academic danger will ever be a reality.

What, then, are the standards of authority in this American Church?

They are, first, the voice of God as expressed in the written word and in the unwritten constitution of the Church Catholic. By this authority we have received the creeds and the sacraments, which the American Church did not create, and can only accept.

Second, the world-wide tradition of the Church Catholic. By this authority we have much that we share in common with all Catholic Christendom—the liturgical system, with the general outline of the liturgy itself, the Lord's Day, the Christian year, the Friday fast, the right of confession before a priest followed by absolution, the right to be married by a priest and in the church, the right to receive the sacraments and offices of the Church, and many details in our spiritual life. In this category we should also place fasting communion and the right of sick people to receive the reserved sacrament and unction; but we grant that some would contest the place of those practices in this section, and we do not desire at this time to argue the matter. It is enough to show that there are practices, such as we have enumerated, that must be reckoned in this category, even though we be not unanimous in identifying all of them. These may, indeed, be regulated by our General Convention, but could not be repealed or materially changed without violation of the rightful limitations which are either expressed or assumed in all our legislation.

Third, the legislation of General Convention. This is paramount and binding on the conscience in all matters that are not embraced within the first two standards. This includes, of course, loyal conformity to the rubrics of the Book of Common Prayer, tested and interpreted, however, by the historic tradition of the Church, except where such tradition is in set and unmistakable terms modified or repealed. The same loyalty that the French or the Russian Catholic owes to the Church of his nation, American Churchmen owe to the legislation of General Convention.

Fourth, the authority of the Bishop in any diocese; which is an authority to require submission to the law of the Church as it may be gathered from any of the foregoing methods, and an authority that is distinctly subject to (*a*) the common practice in the Church at large under other Bishops, his peers, (*b*) the judicial determination of ecclesiastical courts, canonically constituted, and (*c*) the right of a priest in a parish to use his own judgment in matters not expressly determined by the law of the Church; a right that is explicitly recognized in the Institution office, where the Bishop, in giving faculties to a priest as rector, expressly declares him "possessed of full power to perform every Act of sacerdotal Function among the People of the same [parish]; you [the rector] continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us." What "directions" from the Bishop are "lawful" must depend upon his own recognition of the fact that he also is under authority and can require of his clergy only the observance of such laws as are determined in one of the modes related above. No other "directions" from him are "lawful." No other "admonitions" are "godly." There are no absolute monarchs created by the law of God or of the American Church.

We believe these principles fully cover the questions that are sometimes raised as to the sources of authority that are recognized among us. No one may lawfully defy any part of the authority; neither may any authority in the Church rightly exceed the limitations that bind it.

Occasionally some doubt is bound to arise as to the interpretation of the law of the Church; such doubts may almost certainly be resolved by discovering what class of authority, as related above, has jurisdiction over them.

ANSWERS TO CORRESPONDENTS.

Enquirer.—(1) Whether a congregation sits or kneels during the epistle is not of the slightest consequence; in either event it is purely a posture of convenience. The common use is to kneel at early celebrations and to sit at high celebrations, presumably because the brief length of time required for the earlier makes a resting posture unnecessary, which cannot be said for the more elaborate service.—(2) A priest wears his vestments at a funeral service and also at the grave. Whether he continues to wear them while en route from the one to the other is purely a question of convenience.

C. W.—The practice of assuming a black gown for the preaching of a sermon was common in Anglican churches a century ago but has long since become obsolete and we should not recommend its revival.

C. B. R.—A lending library is maintained by the Sisters of the Holy Nativity at Fond du Lac, Wis., concerning which information may be obtained on application.

E. A.—The "sabbatical year" of professors at the General Theological Seminary is one year in seven in which they are permitted a year's vacation.

NEVER WEARY OF WELL-DOING.

Mark how nature never wearies
Of the fabric that she weaves,
How the flowers bloom each season,
How the trees renew their leaves.

Not a blossom, not a sunset,
Not a crystal of the snow,
But is fashioned just as carefully
As in ages long ago.

Faithfully each task fulfilling,
Earth and air and sea and sky
Never weary of well-doing
As the centuries go by.

'Tis the same through all creation;
Every living thing but man
Is submissive to the working
Of the great "Eternal Plan."

E'en the smallest little insect,
With an office to perform,
Is a craftsman, staunch and zealous,
By a steadfast will up-borne;

Never weary of well-doing,
Though its days be long or brief,
And its work a tiny ant-hill,
Or a wondrous coral reef.

Felix Connop.

TRAVEL PICTURES.

II.

WE were talking of England in general, and of the Lake Country in particular, last time I wrote, and perhaps you smiled at my enthusiasm. Well, let it be so. I repudiate indignantly the accusation of being Anglomaniac, but I rejoice in confessing myself Anglophile. And that in no blind, indiscriminate admiration, but with all due allowances for the unlovely and the blameworthy; still the fact stands that every visit to England makes me love her better, so that I feel I have a kind of dual citizenship, and look at the Union Jack with a personal pride of possession only second to what thrills me when the Flower-flag of the Great Republic blossoms against an alien sky.

Travelling once across Bavaria, my neighbor was a charming English school-girl, daughter of an army officer in Guernsey, who talked of many things with the delicious simplicity that only *Backfisch* possess.

"Isn't it absurd?" she said; "they won't let you snap a kodak anywhere near the old fortifications on Guernsey."

"Afraid of spies," I said.

"Yes, but they might let English and Americans, even if they do keep out Germans."

"You are very kind to put us in," I answered.

"Oh, but Americans are British subjects, aren't they?"

I repressed a smile, and explained that that matter had been settled in a contrary sense some four generations ago.

"Well, if they aren't, it's all the same thing. They are just like our own people, and we never could have a war, could we?"

"God forbid!" I answered, from a full heart.

Once upon a time, in the dark ages when our school histories held up "the Bridish" (as the small boys always called it) to our hatred, and congressmen twisted the Lion's tail, with one eye on the watching A. O. H. vote; when, on the other side, shops in Regent street bore a card in their windows, "American custom not desired"; an ill-bred Englishwoman said to an American visitor: "Oh, you know, we all love Americans, though we detest America"; to whom came the swift retort: "Really? With us it's the other way: we love England and detest the English!"

All that, thank God, is changed now; and though ignorance, and prejudice that rests on it, still survive in spots, there is in effect an Anglo-American understanding which is, I believe, the greatest factor in the world's peace to-day. And the American traveller in England finds himself welcomed with a cordial hospitality that must stimulate his best efforts to return on his own side the Atlantic.

I wish I could write frankly and intimately about recent English experiences of mine; but THE LIVING CHURCH is read there as at home, and one must not turn his gracious hosts and dear friends into "copy" without leave. Still, a few impressions may pass unidentified, though I vouch for the essential accuracy of all except names.

SOME OF THE PLEASANTEST memories of the summer are associated with a solid, red-brick Georgian mansion, standing near to the street in an ancient market town close by the Welsh border. A beautiful garden opens behind it, full of roses and box hedges and children, and watched over by the square tower of the parish church. Town and church alike are named after the holy British king who was slain in battle close by; and devout folk to this very day go to drink from the wishing-well that sprang up where his body reposed in a little dingle sheltered from heathen search. Some wishes made there do come to pass: I know, for two years ago I wished that I might return again another year!

The good doctor has succeeded to a practice held by his father and his grandfather before him; and in all the countryside no man, not even Lord Vyrnwy himself, is more respected and beloved. It needs two motor cars to cover his field—fortunately for his guests, since he can use only one at a time. And what is jollier than to explore unfamiliar regions, with Madame, or Cecily for a guide? To whirl at twilight along mysteriously winding roads, fragrant with the exquisite scent of linden blossoms, past some ruined castle whose moat serves now as the village duck pond; through tiny nameless hamlets where the cottagers come to the doors and wave friendly greetings; pausing five minutes at a Rommany camp to exchange a *Kushto divvus* with the snake-eyed Romanichals gathered round the camp fire; then swooping past a little mere and down a long vista of overarching trees beyond the Hall, until at last, as the shadows deepen and the fragrance of the bracken grows more powerful, we find ourselves back at Brook House door, with Jack and Monica and Philip to welcome us, and supper hospitably spread; who would not prefer that to all that Picadilly or Park Lane can offer?

One day we devoted to Valle Crucis, by Llangollen, and its neighborhood; Plas Newydd, where the singular old ladies of Llangollen made their home; Glyndwfrydwy, haunted by memories of Owen Glyndower; the fragment of Dinas Bran's castle that shows for a landmark; Chirk Castle, for generations the seat of an ancient family, "long descended and still descending," but just now alienated from the name by reason of extravagance and improvidence; Chirk village, where only this very year the parson sent word to the congregation assembled on a week-day morning that there would be no service, as he was off to the hunt (I tell this tale as it was told to me); and so back in time for the very center of all English social life, TEA. *Pro aris et focis*, translated into English, means, "For tea and plum-cake, with thin bread-and-butter"; and it is not a bad translation.

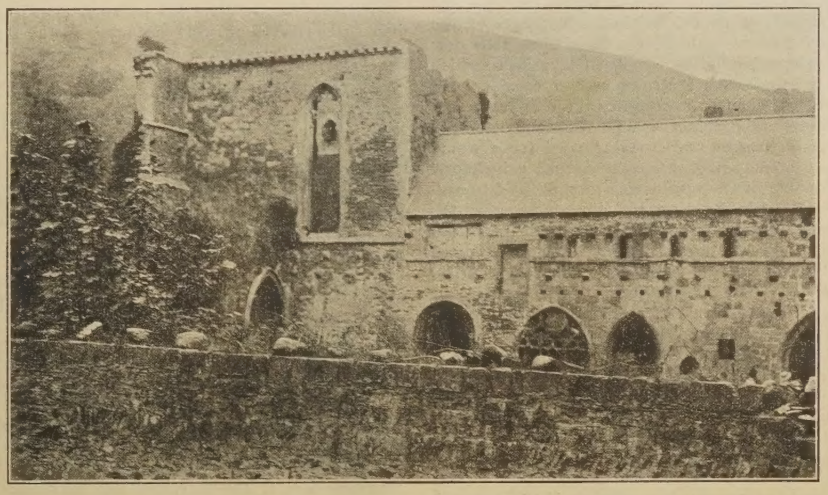
VALLE CRUCIS—WEST WALL.

VALLE CRUCIS is not so commonly visited as Tintern or Rievaulx or Fountains; but it is every bit as beautiful, in its Welsh Valley, with the barren mountains behind and before, a barn-yard at its gate, but, within, all the lovely sadness that thrills one in sacred places laid waste but not degraded further. When one sees an insolent modern mansion built by sacrilegious hands in the midst of monastic ruins, or, worse yet, the very walls that sheltered lives of undivided prayer and service turned now to common purposes, that is intolerable; it is like a call to battle—until one remembers Who has said, "Vengeance belongeth unto Me, I will recompense." But at Valle Crucis, the west and east walls are almost perfect, except for the glass; the abbots sleep before the mound that shows where the high altar stood; the dormitory is habitable, and tables stand in the refectory—spread, alas! not with such aliment as the Holy Rule allows, but with picture-postcards. In the fish pond gigantic carp splash as of old, and the last window is reflected; while just at the edge of the cloister-garth gushes up a spring of such exquisite coolness and sweetness that one is never satisfied with drinking from it. In the midst of a land blighted by the dullness and vulgar politics to which Dissent has come, it is a comfort to be reminded how things used to be, under St. David's patronage, among the Kymry, and how, please God, they shall be again, Satan and Lloyd-George to the contrary notwithstanding.

One day, returning from that marvel of engineering skill, Lake Vyrnwy, the vast artificial lake which supplies Liverpool with water, we stopped for tea at the rectory of a remote Welsh parish. It stands just under a vertical hillside; and its cool water comes down from a cave in the mountain where some British saint (unhappily nameless at the moment) was wont to retire. The tiny village in the valley is wholly Welsh; and its 250 inhabitants turn to the rector as guide, counsellor,

medical and legal adviser in all their troubles. Yet half of them go to a Calvinistic chapel. The income of the "living" is something like £120, I believe, according to *Crockford*; and this is typical of the Welsh Church, concerning which Mr. Asquith said once, years ago, in a phrase far truer than he realized: "The Church in Wales has laid up treasure here on earth; but we will show her that she has it where thieves break through and steal!"

Another afternoon we watched a function typically British, and full of interest every way for observant and sympathetic Americans; a fête at a country house, in honor of the Territorial Volunteer Nurses—perhaps I haven't their precise title, but it was something like that. Failing conscription, the Government is encouraging a territorial army, *i.e.*, local volunteers measurably well drilled and equipped, to be called on in need; and, side by side with that, is developing a body of trained nurses ready for field work should war come. Both ideas are admirable, even from the peacemaker's viewpoint; and this was the occasion when certificates were to be presented to the ladies who had passed examinations as nurses. Major-General Sir Dominic George, K.C.B., a veteran of the South Africa war, arrayed in all his glory, erect and so suspiciously slender that I heard a whisper of "stays," was the hero of the occasion, and spoke quite as well as soldiers usually do. (I made a picture of him while he paused, one hand extended, trying to think of a word!) Boy Scouts were the guard of honor; there were races and games, and various entertainments in the handsome old house itself. Everybody who had sixpence was there; and all the world danced merrily on the lawn, to the music of "What's the Use of a Pair o' Kilts?" and "Yip-i-ady-i-ay." It was jolly and picturesque and semi-feudal, so to speak; that is, no one forgot who was who, nor introduced any modern, levelling ideas. I smiled at one feline amenity: "Who's that little girl in white?" I asked a new small friend of mine. "Do you mean the mincing minx with the curls?" came the reply!



DORMITORY AND GARTH, VALLE CRUCIS.

In the very heart of the town, back of the church, is a lovely meadow park, with fine trees, where sheep pasture and children play; and I shall not soon forget an hour at sunset, with eight little friends all under ten. They had been reading Scott and Dickens, those dear, rosy, flute-voiced children, and remembered, too, what they had read.

But they were as eager for stories told *viva voce* as any youngsters at home; and, by way of reward of merit for one's exercise of his small talent in that direction, escorted me to church in a sort of revolving galaxy. Ah, English children of every class and condition are adorable! Perhaps, next time, I may print some pictures lately made of my special favorites over there.

Adieu to Shropshire for the nonce. Of Caldey I have written at length heretofore, so I barely record a second visit to that holy isle. Just now it is in a sort of transition stage, with much building in progress and corresponding confusion and upset. There were more people about, too, as sightseers; and one lost a little of the old peace. The new chapel is ample and dignified, and I was glad to say a Mass at one of two secular altars, according to the American Rite. But I must own quite frankly that the effect of the Latin Office and Liturgy (despite Archbishop Temple's allowance of both) seems to me alien and artificial. To find Mr. Riley's *Guide to Those Attending High Mass Abroad* in the gallery, as an aid to intelligent worship on the part of visitors, was only less objectionable than to see, lying beside it, a volume prepared for use in congregations of the Papal Obedience attached to Roman Benedictine chapels in England. *Cui bono?* In a college, where Latin is a second mother tongue, the case is different; but I believe there are no university men at Caldey, unhappily, except one or two of the Oblates, and Latin seems a sort of *tour de force*, a phonograph performance, disedifying and exotic. I hope that, under the wise guidance of some episcopal visitor, two or three anomalies may eventually be corrected; for, apart from them, it is all so good that one looks for things better yet to come.

Why write at all of London? It is too overwhelming! I know it fairly well; and whenever I am there, I long inexpressibly for the country. It is a pleasure, I acknowledge, to be greeted by the old head waiter who remembers one's name and asks after the family; to deal with the ecclesiastical tailors who make hoods for all the universities in the empire and who never expect to be paid until long after one's return to the land of one's own bank account; to lunch at the Savoy, and dine at the Savage Club, in scintillating society, to pay one's *devoir* to *Ecce Ancilla Domini!* and *King Cophetua* in the Tate Gallery; and to have tea in Kensington Gardens, close to Peter Pan's Round Pond. But the beat of the waves on the Kentish shingle is better, or the rush of the oncoming tide across Dymchurch Sands. To sit in the long green avenue of shade they call "The Ladies' Walk," which stretches from the Marina to quaint old Hythe itself, one of the Cinque Ports, though fallen from its glory, is better than to ride on a London motor bus or drive in Rotten Row. There is a grand old church at Hythe, almost unique in the great elevation of the chancel; and it did me good to hear, one bright July Sunday, a sermon to a congregation that thronged it, on the absurdity of demanding "a new Christianity," as if historic facts like those of the Apostles' Creed could change with the passage of centuries into something different from what they were at the beginning.

I still have York to write about, and Lincolnshire, and one or two other places; but I must leave them till the next time, I see, lest you grow weary. Meanwhile, as I sit on the little terrace of the tiny inn at Gandria, penning these words while the sunset glow fades on Monte Salvatore, and Lake Lugano darkens from aquamarine or emerald to the deep green of the jade in my own signet, and look up at the incredible, shadowy outlines of the mountains beyond Oria (poor Fogazzaro's villa) and San Mamette, with the echo of sweet voices murmuring Ticinese Italian close by, England seems far off, it is true, but very dear and homelike—*our* England, who speak the English tongue and have God's Catholic and Apostolic Church in England for our nursing mother.

Presbyter Ignotus.

"IF YOU CAN'T SMILE."—

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile don't go in."

"If you can't smile don't go in!" It is good advice for other than hospital visitors. Who is beyond the ministry of a kindly smile? It is a tonic to the discouraged. It helps the little child for whom the world holds so much that makes afraid, and it cheers the aged who finds life unspeakably lonely. As King Arthur's court was built by music, so the happier life we all hunger for here upon earth is built in large part by the cheerful faces we see as we bear the load appointed for us.—*East and West.*

ENGLISH CHURCH FINANCE

Extended Report of Committee Appointed by the Two Archbishops

CHANGES IN THE CHAPTER OF WESTMINSTER ABBEY

The Living Church News Bureau
London, October 10, 1911

HEREWITH give a brief account of the Report issued last week by the Archbishops' Committee on Church Finance. In 1909 the Archbishops of Canterbury and York appointed a strong and representative committee, both clerical and lay, from both Provinces, "to consider (1) the position, administration, and mutual relation of the various funds which are raised for Church purposes by voluntary subscription, whether diocesan, provincial, or general, and the most effectual means of using such funds to supplement the endowments of the Church"; and (2) "to consider the best means of raising and administering additional funds to supplement those that are now raised." The committee chose Lord Barnard as their chairman, and the Bishop of St. Albans as vice-chairman.

The report, though "it must not be assumed that all are pledged to every detail," was signed by all the thirty-five members of the committee. They suggest that in each diocese there should be now formed an advisory committee, consisting largely of laymen, to which this report should be referred with instructions "to consider and report what steps should be taken to re-organize the diocesan financial arrangements on the lines recommended." The committee are convinced that "there is an urgent and pressing need for a sound financial system for the Church, based on clearly defined principles," and to a better understanding of such principles they proceed to consider some historical facts. "In England the diocese preceded the parish," but "endowments for resident clergy caused the parochial system to become strong"; circumstances produced "an exaggerated parochialism." Make "the diocese the unit" instead of the parish, and it will insist on every parish "realizing responsibility for the entire family, according to its means." After referring to the present unorganized system of finance, the committee considers that certain requirements of Church life must be treated as departments of any sound system of Church finance: e.g., the Training of Candidates for the Priesthood, the Maintenance of the Parochial Clergy and Lay Workers, the Provision of Pensions for Clergy and Lay Workers, Erection and Repair of Churches, Religious Education—each diocese to have a committee and fund for the purpose. It is believed that the diocesan conference is on the whole the best body to be a central authority, and will be likely to become more efficient if the responsibility is laid upon it. Each diocesan conference should elect a board of finance, to consist of the best business men the diocese can supply. In application of the principle that each parish should contribute to the diocesan expenditure, there is recommended a system of "parochial assessment, levy, contribution, or apportionment," the quota to be a first charge on the parochial income, and its prompt payment to be a condition of representation in the Ruridecanal and diocesan conferences and of assistance from diocesan funds. For this purpose a Church due of "not less than a half-penny per week as a *minimum*" should be "leviable as a voluntary gift from every Church member." The Archbishops' Committee concludes that "centralization is indispensable for the benefit of the whole." There must be central councils of training for the priesthood, of clergy maintenance, of pensions, and of church building loans, and above all a central board of finance to serve as the "financial executive body" of the Church, and to receive legacies and other gifts for the benefit of the Church. The report is published by Messrs. Longmans, price 1*s*.

Changes at Westminster

Westminster Collegiate Chapter, as in the case recently of St. Paul's Cathedral Chapter, is undergoing considerable changes in its composition. It has already a new head in the Dean of Westminster (Bishop Ryle), and now two canonries have been vacated: one by the decease of Canon Duckworth, sub-dean, and the other through the promotion of Canon Beeching to the Deanery of Norwich in succession to Dr. Wakefield, Bishop-designate of Birmingham. Canon Duckworth, who was in his 77th year, was chiefly known for his long connection with the Court as a member of its ecclesiastical establishment, since 1870. Canon Beeching, who is 52 years of age, belongs to the class of "literary Churchmen," and has figured prominently in the movement for the revision of the Prayer Book on Latitudinarian lines. The movement will now have in him, as Dean of Norwich, one more of its numerous supporters among the *ex-officio* members of the Lower House of Canterbury Convocation, who represent nobody but themselves.

The Rt. Rev. Charles Gore, Bishop of Birmingham, has now been canonically elected Bishop of Oxford.

J. G. HALL.

CONTROVERSIAL STATISTICS OF ROMANISM IN ENGLAND.

THE attention of the Bishop of Bristol, says the London *Times*, was recently called to a statement in the Ultramontane Lucerne *Vaterland*, of which the following is a rough translation:

"The Irish papers publish, on the basis of an episcopal statement, an interesting collection of statistics with regard to conversions to the Catholic Church of England during the last five years. These statistics collected contain the names of 572 members of the clergy of the Anglican Church, 22 of the Scottish Episcopal Church, 12 of the Irish Episcopal Church, and 12 clergymen of the Nonconformist Dissenters. During the same period 29 male and 53 female members of the highest English nobility, 432 members of noble (*adel*) families, and 63 members of the highest orders of the State [in all 577] came over to the Catholic Church. Of officers of the army 306, and of the navy 63, are given as converts, and more than 10 [?1,000] persons with academical degrees, of whom 586 were of the University of Oxford. Of the converts 612 became clergymen and 100 members of the Order of Jesuits."

The Bishop has sent the following reply:

"THE PALACE, Bristol, September 3, 1911.

"DEAR SIR:—While the personal knowledge of the several English Bishops does not find substance in the figures which you quote, we have in the columns of the principal Roman organ, the *Tablet* (where, so far as I know, these statistics have not found a place), a source of definite information on a general scale, provided by the Romans themselves, as to the numbers who pass from us to them. The Rev. Percy Dearmer has carefully examined the files of the *Tablet* for the five years under consideration, with the following results, among others:

"The *Tablet* gives 19 clergy of the Church of England instead of 572; two of the Episcopal Church of Scotland instead of 22; none of Ireland; only about six persons who can be brought under the head of noble families or high orders of the State instead of 577; two officers of the army and navy instead of 369; 11 graduates from all universities instead of the 'more than 10 [? 1,000]'; or, to take one university alone, instead of the 586 as alleged from Oxford. This makes in all 40 persons instead of a *minimum* of 2,552, if 'more than 1,000' is correct, or a total of 2,138 if we omit from the Continental statement all graduates except those of Oxford.

"There is, of course, some explanation. When we learn what the explanation is, we can carry our comments to the other side of the question of interchange. But I cannot refrain from adding that the Church of Rome, shrinking as it appears to be in Europe, and in England, too, if the marriage test is valid, is making very great efforts in this country, by means of men, women, and money withdrawn from other spheres.

"Yours faithfully,

"G. F. BRISTOL."

NOTES OF THE GENERAL SEMINARY.

OF the 70 new men who entered the General Theological Seminary this term—the largest number on record—64 were on hand on the opening day. Thirteen are graduate and special students. Of the others, some entered the middle and senior classes. As a new feature of the first two days, a series of informal addresses on subjects connected with Seminary life were given the Juniors by the professors and officers. The librarian, E. H. Virgin, spoke in the library on "The Use of a Library"; Professor Jenks, on "How to Study History"; Professor Shepard, on "The Curriculum"; Professor Boynton, on "How to Study"; Acting Dean Denslow, on "Academic Life in the Seminary"; Professor Roper, on "The Devotional Life."

At a meeting of the student body on the following Monday night, at the suggestion of Acting Dean Denslow a message of greeting and good wishes was cabled to Dean Robbins, now in Europe. The first missionary corporate Eucharist was held Wednesday morning, October 4th, a devotional preparation having been led the night before by Professor Jenks.

Class elections have resulted as follows: Senior Class, Mark Rifenbark, Albany, president; W. O. Kinsolving, Texas, vice-president; Theodore J. Dewees, Bethlehem, secretary; W. H. F. Binns, South Dakota, treasurer.

Middle Class: Ralph Hayden, New Hampshire, president; John L. Short, Western New York, vice-president; E. R. Noel, Newark, secretary; Samuel Evans, Fond du Lac, treasurer. Junior Class elections have not yet been held.

A new custom was inaugurated on Saturday morning, October 7th, of having members of the Senior class sing matins. This will be continued on Saturday morning.

I HAVE CAREFULLY and regularly read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books, in whatever age or language they may have been composed.—*Sir William Jones.*

DEAN GROSVENOR INSTALLED

Service at the Cathedral of St. John the Divine Last Week

BISHOP GREER OUTLINES THE FUNCTIONS OF A CATHEDRAL

Death of Rev. Arthur Sloane

OTHER RECENT AND COMING EVENTS IN NEW YORK CITY

Branch Office of The Living Church
416 Lafayette St.
New York, October 10, 1911

THE Very Rev. Wm. Mercer Grosvenor, D.D., was installed as Dean of the Cathedral of St. John the Divine, New York City, on Sunday morning, October 8th. Bishop Greer officiated and made an appropriate address to the new Dean and the congregation, and Dr. Grosvenor made a fitting response. On behalf of the board of trustees, Mr. George MacCulloch Miller read the certificate of election. The Cathedral was taxed to its utmost capacity. Bishop Greer spoke as follows:

Bishop Greer's Address

"There are two grounds for thankfulness to-day. One is that the Cathedral, during the short period that has intervened since its formal opening, scarcely six months ago, has awakened and commanded such great popular interest, and that in doing so it has already justified the wisdom of its existence as the 'People's Church' and given hopeful promise of continued and growing usefulness. If some have doubted hitherto its practical worth and value, no fair-minded Churchman and no fair-minded person can question or doubt it now. The other is that he whom we install to-day into the office of Dean is so eminently qualified and fitted for the position, and who will enter upon the duties of his high and holy office with the consecrated determination to use and devote his powers and his gifts in promoting and developing that potential usefulness and in making the influence of the Cathedral felt in many helpful ways. In doing this he will have large opportunity. For while it is true that the Cathedral is the Church of the Bishop of the diocese, who is primarily responsible for the religious and spiritual administration of it, the Dean is one with whom he shares that responsibility and who freely acts in coöperation with him. In this respect, the office of Dean in our Cathedral, while resembling, is not strictly patterned after some of the Anglican precedents, but is to some extent a new office; as the Cathedral itself in our American life, with its new conditions and needs, is and must be, if it would meet and minister to those conditions and needs, something partly new, which, while following in the line of historic continuity, preserving and maintaining it, must not simply imitate and reproduce the past, but like a well-instructed scribe must bring forth from its treasure house things both old and new. It is difficult to say beforehand with a full and definite statement in what particular ways the Cathedral can do this; but let me briefly mention three practical and useful ends which it can be made to serve.

"First, as the unifying center of the missionary work of the diocese, by the gradual gathering of that work about itself and joining it to itself, thus making the Cathedral not simply academically and theoretically, but in reality and fact, the Church of the whole diocese, whose influence shall be felt as a vitalizing force to the remotest corner of it. Of this I propose to speak more particularly on another occasion.

"Second, as the distributing center of missionary work in the world. New York is itself a great world-center. It is for this reason, as I have always maintained, one of the greatest world missionary centers, whose message, whatever it may be, whether good or bad, goes into the world. And the sound of the message which this Cathedral shall give, from altar, choir, and pulpit, to those who, from all the world, meet and gather here, like the strangers in Jerusalem on the Day of Pentecost, will reach and go beyond these walls to the very ends of the earth.

"Third, as an interpreting religious center. There is perhaps no duty confronting the Christian Church to-day more vitally important than the duty of interpreting religion to the people of this age in such way and manner as to make them see and feel that it is not a side issue, separate and apart from the world's real affairs, social, industrial, governmental, national, international, or of whatsoever sort, but that it is meant to be a vital factor in them, to guide and direct and permeate them all. That is what this Cathedral can do. By holding here from time to time and on special occasions and with special services, meetings in behalf of legitimate human interest, like the meeting in behalf of International Peace on the Sunday evening following the formal opening of it, it can bring itself into touch, or rather it can bring Christian righteousness into touch, with the world's affairs. It can cause it to be seen and more and more to be felt, that there are not two standards of conduct, private and public, personal and corporate, individual and national, but one and only one; and that the righteousness which Jesus Christ reveals is the ideal rule for all, to which more and more we should try to lift all the world's affairs with nothing that is human, foreign, or alien to it.

"These, briefly outlined, are some of the distinctive, practical ends which this Cathedral can serve. There are indeed others of which to-day I need not speak, and some of which, as I have said, cannot be forecasted; but of this at least we are confident as we face the future, that he whom we install to-day into the office of Dean will use all his gifts to make this Cathedral a source of inspiration and a great and growing power in the diocese, in the world, and in our modern life.

"With this brief introductory word I herewith, by virtue of the authority invested in me, install the Rev. William Mercer Grosvenor, Doctor of Divinity, Dean of the Cathedral of St. John the Divine, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. May the Lord bless him and keep him; May the Lord make His face to shine upon him and be gracious unto him; May the Lord life up His countenance upon him and give him peace and power, both now and evermore!"

The first Dean of the Cathedral of St. John the Divine, the Very Rev. William Mercer Grosvenor, D.D., was born in New London, Conn., in 1863. He was graduated at Williams College, and received his B.A. in 1885. After graduating from Berkeley Divinity School in 1888 he was made deacon by Bishop Williams, and a year later was ordained to the priesthood by Bishop Littlejohn. Dean Grosvenor spent the first two years of his ministry as the assistant minister at Grace Church, Brooklyn, N. Y. From 1890 to 1895 he was rector of Trinity Church, Lenox, Mass. He became rector of the Church of the Incarnation, New York City, in 1895, and recently resigned this post to accept the deanship of the Cathedral. Instead of preaching a farewell sermon to his congregation the retiring rector sent a circular letter to the members of the parish. His New York rectorate has been marked by unflagging zeal for the best interests of the Church in the parish, in the diocese, and abroad. The Dean's influence in the diocesan convention has been most marked. His speeches in Synod Hall, and in the General Conventions as a clerical deputy from the diocese of New York, are always to the point and challenge attention. A recognized characteristic is his outspoken loyalty to the Church and to the Nation. He believes to the utmost in both; he is Churchman and a patriotic citzen—all the more the one for being also the other. A defender of the helpless and poor in his parish, it is not astonishing to find him affable, courteous, and kindhearted.

Sketch of the Dean

His appointment to the deanery of the New York Cathedral has given much cause for satisfaction within and without the diocese. While Dr. Grosvenor received many congratulations and "good wishes," some have not neglected to congratulate the diocese on having this fit man to head the Cathedral staff of workers.

In the afternoon the Cathedral preacher was Archdeacon Nelson.

At a meeting of the Trustees of the Cathedral of St. John the Divine, held Tuesday, October 3rd, at the episcopal residence, 7 Gramercy Park, formal announcement was made of the bequest of $3,000 by the late William Alexander Smith. Advance information was also given of several large legacies, but, at present, the amounts and the testators could not be named.

The Rev. Arthur Sloan, for many years chaplain at the Sailors' Snug Harbor, Staten Island, died suddenly at his home in Richmond Hill, Long Island, on Tuesday, October 3rd, aged 64 years. The funeral was held in the Church of the Resurrection, Richmond Hill, on Friday afternoon. Mr. Sloan was born in Keyport, N. J., March 9, 1848. He was graduated from Columbia College in 1868; and from the General Theological Seminary in the class of 1871. In the latter year he was made deacon by Bishop Horatio Potter and was ordained to the priesthood three years later. From 1872 to 1874 he was assistant in Trinity parish, New York City. Portions of his ministry were spent at St. Paul's, Yonkers; St. John's, Danbury, and Christ Church, Stratford, Conn.; St. Mark's, Le Roy; St. John's, Rochester; and at the Church of the Resurrection, Richmond Hill, N. Y., until 1893. In this year he began his ministry among the veteran sailors at the famous Snug Harbor. Retiring from this position in 1909, Mr. Sloan removed to Richmond Hill, and he served the Church at Jamaica and at Dunton as strength permitted. He addressed the Men's Club of Grace Church, Jamaica, on the evening before he died. Chaplain Sloan is survived by his widow, Mrs. Katherine Hoyt Sloan, three daughters, and a son, Hoyt Sloan of Staten Island.

Death of Rev. Arthur Sloan

Programmes are out for the seventh annual Sunday School convention of the diocese of New York, which is to be held in Christ Church, Poughkeepsie, Thursday, October 19th. This is the Convention that has, heretofore, been held in Manhattan; at first, for many years in the Cathedral crypt, where it was known as the "Crypt Conference on Sunday Schools" and thereafter in various churches nearer the center of the city; Christ Church at first, and for several succeeding years, the Church of the Heavenly Rest. Two sessions have been arranged, the first beginning at 3 o'clock and the second at 8 o'clock in the evening. At the first of these there will be the reports and conferences as follows: "Teacher Training and Teacher Equipment," the Rev. R. P. Kreitler, rector Church of the Ascension, Mount Vernon; "Grading the Small School," Miss Abby

In the Interest of Sunday Schools

Porter Leland, teacher in New York public schools; "Boy Power—to Find and Use It," the Rev. F. F. German, rector of St. Thomas' Church, Mamaroneck.

Addresses at the 8 o'clock session will be given by the Rev. Karl Reiland, rector of St. Andrew's Church, Yonkers, and the Rev. C. C. Harriman, rector of St. Ann's Church, New York, and the Bishop will preside. Delegates from New York should take train leaving Grand Central Station at 12:50 P. M. They may return by the train leaving Poughkeepsie at 10:10 P. M. All who hope to attend should notify the Rev. A. G. Cummins, Litt.D., Poughkeepsie, N. Y., so that adequate provision may be made for supper.

The New York Diocesan Training School for Sunday School Teachers began its second year on October 6th, with a most encouraging attendance. The Training School is a permanent educational institution, and it is predicted that within a few years it will take a place with the New York Deaconess School. An endowment is badly needed.

Retreat for Deaconesses

A conference and retreat of unusual interest and helpfulness were held for deaconesses in the last week of September at Saint Faith's House, the new building in the Cathedral Close, of the New York Training School for Deaconesses. Sixty-two deaconesses entered their names for attendance and fifty-four were actually able to be present, the large majority of them for the entire week.

The conference opened on Monday evening, September 25th, with a service in the school oratory and an address by the Rev. Milo Hudson Gates, D.D., warden of the school. The gathering was most representative, the head deaconesses of the New York and Philadelphia schools being both present, as well as deaconesses from twenty-four dioceses. The subjects discussed at the conference, which extended over Tuesday and Wednesday, were such as had direct bearing on the life and work of deaconesses. The one evening conference was presided over by the Rev. Arthur Prince Hunt, professor of Ethics at the General Theological Seminary, the subject being "Contact with Labor Problems and Matters of Social Justice." During Thursday and Friday the deaconesses were in retreat, the conductor being the Rev. C. R. Stetson, vicar of Trinity Church, New York. During this week of conference and retreat the daily celebrations were held in the St. Columba chapel of the Cathedral.

The autumn term of the New York Training School for Deaconesses commenced on Wednesday, October 4th. The new class numbers twenty-two, the largest in the record of the school. Among the students are graduates of Barnard, Radcliffe, Vassar, the Woman's College of Baltimore, the University of Syracuse, and Alfred University. The Woman's Auxiliary of Canada is sending for training two missionary candidates for work under the Church of England.

Vicar for St. Chrysostom's

The vacancy in the position of vicar of St. Chrysostom's chapel has been filled by the appointment of the Rev. Carl N. Moller, rector of Christ Church, La Crosse, Wis., who has accepted, and will take charge November 1st. St. Chrysostom's is one of the nine chapels belonging to Trinity Church, and has been without a vicar since the death of the Rev. Thomas Henry Sill in April 1910. It is closely associated with the chapter of the Actors' Church Alliance, the Church Association for the Advancement of the Interests of Labor, and other similar agencies. The Armenians of the city also hold services in St. Chrysostom's every Sunday. Mr. Moller is a native of Boston, and was educated at Meadville College and the Western Theological Seminary, and was ordained by the late Bishop McLaren, as deacon in 1889 and as priest in 1890. He was in charge of St. Stephen's mission, Chicago, until 1896, then for five years rector of St. John's Church, St. Louis, and since 1901 has been in his present parish at La Crosse, Wis. He is Dean of the La Crosse Convocation, and has sat in several General Conventions, both from Missouri and from Milwaukee.

Changes Among City Clergy

Another change in Trinity parish among the clergy is announced. The Rev. C. R. Stetson, vicar of Trinity Church, has resigned to become rector of St. Mark's parish, Washington, D. C. He will take up the new work on December 1st. The Rev. Philip Cook, the retiring vicar of the Chapel of the Incarnation, Manhattan, left the city this week for California, planning to take up his new work as rector of St. Mark's Church, San Antonio, Texas, about November 1st. The Men's Club of the Chapel, the Amity Association, and the Pilgrims' Society, presented Mr. Cook with several gifts at a farewell reception on Thursday evening, October 5th. The Rev. Frank H. Church, for five and a half years vicar of the Chapel of the Messiah, East Ninety-fifth street, Manhatton, has gone to San Francisco to take up city mission work. Mr. Church was one of the assistant secretaries of the diocesan convention, an officer and working member in several clerical organizations.

JUDGE NO MAN by his relations, whatever criticism you pass upon his companions. Relations, like creatures, are thrust upon us; companions, like clothes, are more or less our own selections.—*Gail Hamilton.*

A MAN IS RICH in proportion to the number of things which he can afford to let alone.—*Thoreau.*

A MESSAGE FROM THE BOARD OF MISSIONS TO THE MEMBERS OF EVERY CONGREGATION OF THE CHURCH.

THE General Convention of 1910 elected a new Board of Missions for the Church. That Board has just completed the first year of its service. It held its first meeting for the new year on September 27th. Representatives from all the eight missionary departments were present. The board reviewed the record of the past year, considered the work that lies ahead, and now sends this message to the Church:

First of all, we desire to record and to convey to the Bishops and other clergy, as well as to their congregations, our appreciation of the confidence of the Church as shown by the practical and generous coöperation given us during the past year.

The treasurer reports an increase of $122,921.61. This, in itself, is cause for thanksgiving. To note the sources of this increase is yet more reassuring. Not only have both the Sunday School Auxiliary and the Woman's Auxiliary showed increased vigor and devotion by their enlarged offerings, but the offerings from the congregations are greater than ever before by $83,206.57. This is a sure sign that the Church is coming to realize itself. Once this is attained there will be an end to solicitude as to men and treasure needed for the mission intrusted to the Church. The manifestation of this spirit, so much more definite than ever before, is the ground of our confidence that the current year will show yet greater increase of power released for the blessing of mankind.

We repeat our recommendation of a year ago with clearer emphasis, in view of the marked success that has followed whenever this has been acted upon:

A systematic weekly offering resulting from a personal canvass in every parish engages the interest of all the people.

It unites them in the common cause.

It removes their thought from self-interest, and fixes it on the blessing revealed and promised to mankind in the Incarnation.

It enables each one to help according to his ability without embarrassment and without inconvenience.

The use of the duplex envelope relieves the treasurer of trouble, and makes it easy for the congregation to be systematic in its giving.

The amount of the apportionment asked for the coming year, and distributed among the dioceses as instructed by the General Convention will, if entirely provided for, enable the board to meet all its engagements, and restore the reserve deposits—a moral obligation of a high order.

No one would regard the amount asked for in this apportionment as a measure of the Church's ability. Neither would it be an estimate of the Church's gifts, if God's people understood. Yet the apportionment is useful as giving every diocese and parish a measure by which it may guage its approximate share in the obligation, or better, the privilege which is theirs at this moment. It has pressed heavily in the past because it has been borne by a small proportion of the people in each diocese. The weight will disappear as the individual canvass everywhere invites each one who is free to help bring liberty to them that are bound.

It goes without saying that nothing can prosper long which does not bless the one who gives as surely as the one who receives the gift. Just because no parish has adopted the plans recommended last year without itself having been blessed and strengthened, we look forward with confidence to a year of prosperity and of increased strength for the dioceses, as these perfect their organization for the Church's extension within and beyond the diocese. As nothing can hinder the progress of the Church except itself be divided, so nothing can resist the Church's progress if, filled with His Spirit, it goes forward in His might.

The Board of Missions will esteem it a high privilege to be able to help the Bishops and other clergy to make this possible. All its officers and its resources are at the service of the Church to render any assistance within its power.

Praying for God's blessing on His Church and believing that He will enable it by His Spirit to do mighty things for this nation and for the peoples, in the Name of His Son our Lord, I am Faithfully yours,

ARTHUR SELDEN LLOYD, *President.*

By order and on behalf of the Board of Missions.

October, 1911.

TWO CORNER STONES LAID IN PHILADELPHIA AND VICINITY

Parish Houses in Course of Erection at Two Centers

OTHER RECENT NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, October 10, 1911

SATURDAY, the 7th of October, saw two corner-stones laid in the diocese, each prophetic of enlarged equipment for the work of the Church.

Down in South Philadelphia, at Fifteenth and Porter streets, St. Paul's Memorial Church (the Rev. Edwin S. Carson, minister-in-charge), laid the corner-stone of the George C. Thomas parish house, of which mention has been made before in THE LIVING CHURCH. In the absence of the Bishop of the diocese, the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, officiated and made the address. The Rev. Dr. Duhring, Dean of the South Philadelphia Convocation, assisted in the service, and among the other clergy present were the Rev. G. Woolsey Hodge, the Rev. H. K. B. Ogle, the Rev. W. Andrew Warner, and the Rev. L. N. Caley. Among the articles deposited within the stone were two portraits of Mr. Thomas, the manuscript of a missionary address which he had made in the parish, and copies of THE LIVING CHURCH and the *Churchman* issued at the time of his death.

The other corner-stone is in a sense a monument of missionary work done by the Rev. Dr. Andrew S. Burke. Dr. Burke, while he was a student in the Philadelphia Divinity School, began a Sunday school in his own house in Wynnewood, a suburb of Philadelphia, on the main line of the Pennsylvania Railroad, between Overbrook and Ardmore. From this beginning grew the mission of All Saints, which is already far enough advanced to essay a church building. The church is to be of stone, and ultimately will seat 400 persons, though at present only part of the building is to be erected, with accommodations for 200. Dean Taitt of the Convocation of Chester officiated at the cornerstone laying. Since his ordination to the diaconate on Trinity Sunday last, Dr. Burke has been in charge of the mission.

Work at Morrisville

At Morrisville, a town of growing importance on the Delaware River, almost opposite Trenton, the Convocation of Germantown has maintained since April a work of much promise. A canvass showed 75 communicants residing in the place, and 125 persons in all who signed a petition to convocation for the opening of the mission. A generous gift of a tract of land, 145 by 180 feet, in a central location, made possible the erection of a chapel, and the people of the mission themselves have provided the foundation for a building, which when completed will accommodate nearly four hundred people, and will cost between $7,000 and $8,000. On the 22nd of September the Rev. Jacob Le Roy, Dean of the Convocation, laid the cornerstone, in the presence of about twenty of the clergy and a large number of lay people. At present there is no clergyman available to take charge of the work, and services have been maintained by a number of the clergy of the convocation in turn, each taking a Sunday. It is hoped that before long a missionary can be appointed to push forward this important and unusually promising work.

Sale of Church of Messiah

One regrets to write against the record of gain an item of loss, in the sale of the Church of the Messiah, at Broad and Federal streets, to satisfy a mortgage. It was reported some time ago that the property had been sold and was to be converted into a vaudeville theatre. It appears that this disposal of the site was resisted by the vestry of the parish, and now legal proceedings have been brought to compel them to pass the title. It will be sad indeed if the transaction is permitted to be consummated. No services have been held in the church since last winter.

Corporate Communion for Juniors

The Junior Auxiliary of the diocese will begin the autumn work by holding a Corporate Communion at the Church House on Saturday, October 14th, at 10 A.M. The Rev. George L. Richardson of St. Mary's Church will be the celebrant, and will give an address on the work of the year.—The Philadelphia Local Assembly of the Brotherhood of St. Andrew will have a devotional service in the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), on Thursday evening, October 12th. The Rev. Clarence W. Bispham of St. Philip's Church, and the Rev. James B. Halsey, of St. Timothy's, Roxborough, will be the speakers.

Affiliation of Social Commissions

At the meeting of the Executive Committee of the Christian Social Union, at the Church House, on Monday, October 2nd, the president, Clinton Rogers Woodruff, gave an interesting report of the conference held in Boston last June under the auspices of the

(*Continued on page* 806.)

HARMONY CHARACTERIZED CHICAGO ELECTION OF A SUFFRAGAN

Archdeacon Toll Will be Welcomed Everywhere in His Higher Office

AUTUMN ACTIVITIES WELL UNDER WAY

The Living Church News Bureau
Chicago, October 10, 1911

THE chief topic at present in and around Chicago, among Church circles, is the recent election of the Ven. W. E. Toll to be the Suffragan Bishop of the diocese. His work in recent years, as Archdeacon of the diocese and as Dean of the Chicago deanery, has brought him into contact with the whole diocese, and he will be greeted with warm regard wherever he goes, by both the clergy and the laity, who know him so well and value his friendship so highly. There was something really brilliant about the rapid and decided way in which this election was held. Chicago men know their minds pretty well, and as a rule lose no time in expressing them when it comes to voting. It was for many, including the Bishop of the diocese himself, their first vote in an Episcopal election, and it set a high mark for dignity, unanimity, and general good feeling.

A word ought to be said also in appreciation of the high standard of service which Dean Sumner and his helpers have established at the Chicago Cathedral. The music at this recent convention, as at the recent annual convention of the diocese, would have done credit to any church in the city, which is a notable achievement. The boys are all selected from the otherwise homeless children, who are cared for by "The Chicago Homes for Boys," and Mr. Frank Smith, the Cathedral organist and choirmaster, has drilled them till their singing is a real inspiration to the large body of men who assemble at these conventions. The Cathedral service also provides for some hearty hymn-singing on the part of the congregation, and this usually rings out in a splendid volume of sound worthy of a national convention of the Brotherhood of St. Andrew. The Cathedral chancel and altar are abundantly adorned with lights and other ornaments, and on the occasion of the recent convention, a large display of palms made a vivid and beautiful setting for them all. Most of the clergy brought their vestments, and filled not only the stalls but overflowed into the first rows of pews in the nave. In recent years the rule of kneeling at the *Incarnatus* at our convention services has obtained, and few moments are more impressive than those which find this large body of earnest men, thus expressing their homage to the "mystery of His Incarnation." The attendance of busy laymen is steadily increasing, at these opening services, and many of Chicago's most active business men have testified to the spiritual uplift which, in the midst of a week of office-work, they now receive, when present at one of these Cathedral celebrations of the Holy Eucharist.

Sunday School Work Begun

October is the month which usually finds the Sunday School Institutes of the diocese well organized, and holding their quarterly meetings. The South Side Sunday School Institute thus met at St. Mark's Church, Cottage Grove avenue and Thirty-sixth street, as the guests of the Rev. Dr. William White Wilson and his parishioners, on Monday, October 2nd. It was the largest and one of the most helpful and enthusiastic meetings ever held by this large group of devoted Church workers. There were 220 persons from 24 parishes and missions, in attendance, and two visitors from the west side, representing the oldest of our three Sunday School Institutes. These visitors were the Rev. F. C. Sherman, rector of Epiphany, and Mr. Frank D. Hoag, of La Grange, who for years was the superintendent of one of the finest Sunday schools in the diocese, that of Christ Church, Woodlawn. The Rev. Dr. Hopkins was the chairman. Evensong was said at 5:30, the rector of the parish officiating, and a helpful devotional address on "The Spiritual Life" was given by the Rev. George Forsey, of the Pullman congregations. After supper, for which the Sixth Presbyterian congregation very kindly loaned their chapel hard by, the Institute assembled in St. Mark's Church for what proved to be an unusually interesting and instructive session. The first topic was, "How to Increase and Maintain our Attendance." Three papers were read: by Miss Martyn of the Church of the Redeemer, Miss Blatch of St. Bartholomew's, and Miss E. L. Brawn of St. Paul's, respectively. These were followed by three-minute addresses from Mr. J. C. Hull of St. Margaret's, Miss Julius Aoscad of Trinity, and Mr. Maurice Brown of St. Alban's. The fifteen minutes allowed for general discussion found the floor eagerly sought for by a dozen or so of volunteers, each contributing something of value. Finally the Rev. Charles H. Young, with six of his best-trained teachers, gave an instruction on "Teacher Training," with an exhibition of how the teacher training classes

... Christ Church, Woodlawn, prepare their lessons together. The next meeting will be held at St. Paul's, Chicago, on Dec. 14th, when some sectional conferences are promised as part of the programme. Attention was strongly called to the remarkable article in the October *Everybody's Magazine*, on Sunday schools. When the popular magazines can find the topic of such interest as to print such an article as this one, it is a sign of the times which the most indifferent must surely recognize as stimulating.

Many Students for the Priesthood

Glad tidings are being welcomed from many of the Church's theological seminaries this fall, the Western Theological Seminary being no exception. Nearly everywhere the largest entering classes in many years are reported, showing that the tide has turned, and the promises which close observers have made of late years concerning accessions to the ranks of postulants and candidates, are soon to be realized. The news from New York that the General Seminary is filled to overflowing is heartily welcomed by the Chicago alumni, and similar news from Nashotah, Faribault, and elsewhere, has been noted by members of "The Ember Guild," whose constant intercessions for several years have been specially added to those of the Church at large, that more laborers might be sent into the harvest. There are ten new students at the Western, making sixteen in all, besides the post-graduate departments, and the work is well in hand in all the departments.

Waterman Hall Entirely Filled

Waterman Hall, the diocesan school for girls, is also enjoying its wonted prosperity. Dr. Fleetwood, who has been its rector for more than twenty-two years, has been obliged this fall to turn away the latest applicants, for lack of room. There are seventy-six girls registered, being the utmost number that this fine school at Sycamore, Ill., can accommodate.

W. A. Begins Fall Work

The monthly meetings of the Chicago branch of the Woman's Auxiliary began anew at 11 A. M. on Thursday, October 5th, in the Church Club rooms, with an attendance of 126 from 43 local branches. Several speakers provided the programme, which included Mrs. Vincy B. Fullerton and Mrs. George Clinch, the new diocesan treasurer, and Mrs. Herman B. Butler, and Miss Kathleen McMurray, new vice-presidents, the general theme being "The Annual Report." Deaconess Goodwin, secretary of the Students' Volunteer Work, also addressed the meeting. Mrs. Greeley, the diocesan president, called attention to the approaching semi-annual meeting of the diocesan Auxiliary, to be held at St. Mark's Church, Chicago, on October 26th. The speakers are to be Miss Julia C. Emery from the Church Missions House, and the Rev. Dr. John Henry Hopkins.

Bishop Lloyd Addresses Men

The Men's Missionary committee of Christ Church, Woodlawn, secured Bishop Lloyd as the speaker at a special meeting for men, held at Christ Church on Saturday evening, October 7th, and men from far and near attended. Bishop Lloyd was on his way from the various missionary gatherings at Milwaukee connected with the Missionary Council of the Fifth Department.

The cornerstone of the new Christ Church, Woodlawn, is to be laid on Sunday afternoon, October 15th, and a large attendance is anticipated.

Progress at St. Andrew's

Under the leadership of the Rev. E. Croft Gear, the new rector of St. Andrew's Church, Chicago, that parish is commencing its fall work with encouraging prospects. The choir, which in years past has been one of the three or four of Chicago's choirs selected to assist the Chicago Apollo Club at their great concerts, has been successfully reorganized under Mr. Slade, the new choirmaster, and is giving a monthly festival service, fully choral, on the first Sunday evening in each month. St. Andrew's has joined the ranks of the "duplex-envelope" parishes, and is doing more than ever before for missions, as well as maintaining a good parish work. The Sunday school has also been reorganized, and a Sunday school library has been established.

All Saints' parish, Ravenswood, has begun the fall with unprecedented spirit, signalizing the commencement of the fifth year of the Rev. A. H. W. Anderson's rectorate by paying $500 on its funded debt—the first payment of this kind in sixteen years. During the past four years this parish has met its current expenses and paid off floating debts and made improvements aggregating about $4,500. It is one of the ten Chicago parishes maintaining a daily celebration of the Holy Eucharist.

Debt at All Saints' Reduced Materially

The Rev. Charles H. Young conducted a "Quiet Day" for the parishioners of Christ Church, Ottawa (the Rev. G. W. Farrar, rector), on the feast of St. Michael and All Angels, under the auspices of the parish branch of the Woman's Auxiliary. The services began with a celebration of the Holy Communion at 10:30 A. M. by the Rev. G. Maclean, rector of Christ Church, Wheaton, celebrant. The meditations were three in number, from the Sermon on the Mount. Many requests for intercessions were handed in, and many thanksgivings also were offered. The day gave great devotional help to all who came.

"Quiet Day" at Ottawa

THE VEN. WILLIAM E. TOLL,
Suffragan Bishop-elect of Chicago.

Patronal Festival Observed

The congregation of St. Michael and All Angels' Berwyn (the Rev. C. E. Taylor, priest-in-charge), kept the octave commencing with St. Michael's Day as their thirteenth patronal festival. There were, besides the usual daily celebrations and other services, daily meetings of the various guilds and societies of the parish, and on the evening of October 6th, as the closing event of the week, a parish meeting was held, to receive the report of the Building Committee, and to take further steps towards the erection of the much longed for new church.

Dean Sumner Will Remain

It is a privilege to record Dean Sumner's decision to decline his recent overtures to accept the rectorship of St. Peter's Church, Albany. Chicago would sorely miss him, and press and people joined with his own fellow-Churchmen in urging him to remain. The *Tribune*, observing that it is "fortunate for Chicago that he is to remain," said:

> "Chicago can contemplate philosophically an exodus of capitalists, who, having made fortunes here, think they can get more enjoyment out of them in New York. It would be quite a different matter to lose a man who has done the good work Dean Sumner has in this community—sanely, temperately, and therefore most effectually."

It is commonly reported that the salary offered him in Albany was at least three times the modest sum which he receives in Chicago. That, however, cannot be verified here, the Dean not being willing to give any information.

TERTIUS.

ALL WITHIN THE FAMILY.

WHAT WE DO to help our own brothers or sisters we do more as a matter of course than as a favor or a concession. They belong in the family; and love binds the family close together. Yet that is exactly the spirit which God would have us feel and show toward every one in this world whom we have any opportunity to help. "God employs no hired men; His work is done by His sons." That makes every man my brother. For "the only real basis of brotherhood is that we have a common Father," says Jacob A. Riis, that big-hearted big brother to so many thousands of the needy ones of God's family— and ours. When we face and accept the full meaning of our blood-brotherhood with all men, we shall catch a new vision of its opportunities and its obligations, and we shall put a new spirit of love into its service. A little thing done to show another that we count him "within the family," will be worth far more to him than a big "benefaction" doled out condescendingly.—*Sunday School Times.*

THE JUST MAN says: "Do not let me hurt"; the good man says: "Let me bless." The just man says: "Let me take nothing from my fellowmen"; the good man says: "Let me bestow much upon them." The just man says: "Let me be pure"; the good man says: "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfectness; the other seeks the welfare of those about him.—*Selected.*

Dr. Battershall's Anniversary Sermon

ON Sunday, October 1st, the Rev. W. W. Battershall, D.D., preached an anniversary sermon at St. Peter's Church, Albany, with which his rectorship closed. He had become rector of the parish on St. Michael and All Angels' Day, thirty-seven years before; and on the recurrence of that festival this year his resignation as rector and his entrance upon the post of *rector emeritus* became effective. The Sunday mentioned was that which immediately followed the festival, and on it his anniversary sermon was preached. It follows here:

His text was: "The things that are temporal and the things that are eternal."

The feast of St. Michael and All Angels, which we commemorated last Friday, he said, was the thirty-seventh anniversary of my institution to the rectorship of St. Peter's Church, and the day that gave effect to my resignation of the rectorship. I desire to speak to you this morning a few words regarding the parish, not of its past or its future, but of this present point in its history, from which its past flows into its future. I take my text from that book of Hebrew songs which struck human notes so deep and true that the Church of Christ has incorporated them into her worship. "If I forget thee, O Jerusalem, let my right hand forget her cunning."

This is the fifth verse of the 137th Psalm. You can understand what it means to me; of what long ranges of memory and purpose it is the voice.

The personal note in it I need not amplify or dilute into feebler phrase. It is a word from the heart, vibrating with patriotism, loyalty, and love. It has reference to a majestic shrine, which men had reared in order that some symbol of God's glory might have a place on earth among the symbols of the world's glory; to an ancient shrine, around which for many generations human life had pulsed, and from which it had drawn consecration to high faiths and ideals. This verse from the Psalter, in the strength and simplicity that it has caught from the old century that gave it birth, gives the undertone of what I shall say to-day, and of the oncoming years of my ministry in the Church of Christ.

It is somewhat phenomenal—this rectorship of thirty-seven years in these days of intellectual unrest, enfeebled traditions, dauntless adventure, shifting centres of power and leadership. These traits of the period are the conditions and the signs of freedom and progress in this old world, which, by nature's law and God's ordinance, is perpetually reinforcing itself with young blood. Change, where change is free and cordial, and betrays no trust, and involves no dishonor, is not the worst thing that can happen in human affairs or to an individual life. It often solves a problem and is the best way to serve great and sacred interests that are dearer to us than ourselves. My resignation of this rectorship does not include my resignation of the loves and trusts, the gratitudes and loyalties, that have been woven these eventful and happy years.

I dislike to speak of myself, and I fear lest I force the personal note; but this is a day in which I can speak of more intimate and sacred things than those which we wear on our sleeves. In justice to you and myself I must tell you how deeply your affection and kindly interpretation through all these years have touched me and inspired me and given me courage and joy in my work.

When a man has committed to him a great trust, he must administer it with the sense of responsibility and power of initiative that are necessary to all effective administration. If his trust involve interests that reach beyond the secular concerns of life, by so much the more he must discharge his trust with conscience and intelligence. But we are all dependent upon each other. This fact that Christ disclosed, the world of to-day is recognizing in a deeper and larger sense than was dreamed of in former ages.

That phase of the world's work, to which the ministrant of Christ's altar dedicates himself, demands and creates, above any other type of the social service, brotherhood in the work. He touches human life at the points that reveal its elemental forces, the experiences that make epochs in human histories. He must be therefore the friend as well as the priest. To help men he must know clearly and feel keenly the things that beat upon them and entangle them and give them wound. The great preacher who has recently been called from England to a great pulpit in New York has a right to speak of the sources of the Preacher's Power. He says that "if we have no sympathy, we have no vision; the finer our sympathy the more exquisite our discernment." Yes, the ministry of the Church of Christ is first of all and all through a ministry of sympathy. And the sympathy it gives it also breeds. If the priest be not utterly unfit for his work, the hearts of the people whom he serves are drawn to him by the human accents in his divine message.

Whatever my reserve or frankness of speech, I have felt that you understood me, that you were sure of my interest and affection and care; and, in turn, I have felt sure of your trust and love. For all that you have been to me and done for me. I stand here to-day to express my deep appreciation and my gratitude. Beside this, there are two thoughts of yet wider import, of which I must speak. They concern interests that make the background, not only of this Church, but of the whole Church of Christ.

The Church and the World—all along of course each has stood for its own interpretation of life and has measured success in life from its own specific view-point. The impression prevails that the world of to-day is slipping away from the Church of to-day. And a yet deeper question is under debate. With apprehension in some quarters, with thinly concealed satisfaction in others, we are told that the idealistic and spiritual forces that worked so strongly in other ages, and gave such inspiration and splendor to human life of old, are being submerged in the more practical and resultful forces that are the glory of our day and are no longer factors and shapers of dominant events in the world.

I do not believe this. One age is never the precise duplicate of another. The faiths and enthusiasms that built the cathedrals and inspired the crusades of the thirteenth century do not in exact terms reappear in the title-pages and head-lines of this twentieth century. But no serious student of our times believes that human nature has suffered paralysis of those nerves that have given the world its heroes and saints. This age in which we live is not a freak, a break in the historic chain, a case of spontaneous generation, which, like a vacuum, both science and theology abhor. It simply inherits and perpetuates two persistent, parallel forces, between which humankind in every age has swung like a pendulum. American life of to-day has just as much contrast and just as much interplay between the secular force and the spiritual force as life in other lands and centuries.

The altar and the pulpit are at least as much a part of the world's organized life as the hearthstone and the shop. They all are rooted in the needs of human nature, and for all time will assert their place in the human process; for, through all time, that nature will be the clouded mirror of a Divine Face, and that process will be the silent, immeasurable thrust of a divine purpose.

We of the clergy have, some of us the defects of our youth, some of us the defects of our age, and all of us the defects of our qualities. It is recognized that every vocation has its atmosphere, its traditions, its specific, and perhaps technical way of looking at things. The fuller's hand is stained with his dye. All that the Church asks is not to be thrown out of the scheme of life, or to be left alone in its efforts to contribute something which newspapers and legislative halls and factories and battleships do not contribute to the progress of the world and the solution of its problems.

Despite the caricatures and victims of the *Zeit-Geist*, that the daily prints chronicle, this age trains and reveals as conspicuous heroisms and as splendid dedications to the emancipation and ennoblement of life as any era in the world's history. We need not fear for the Church of Christ. Let us fear only lest we fail in our duty to it.

There is another thought I want to bring to your consideration this morning. St. Paul speaks of things that are temporal and things that are eternal. Among the things that are temporal are the phases of the world's thought and the phrases into which it is cast from age to age; the men and women, who, in the stress and complexity of the world, give proof of themselves and declare their allegiance to that which rescues and uplifts life or that which shames and degrades it. Among the things that are eternal are the divine forces that are lodged in our nature, that are shaping the broadening and climbing march of the world's history, that have found complete and final expression in the transcendant One to whom this altar is built. The ministrant passes, for he belongs to the things that are temporal. The altar abides, for it belongs to the things that are eternal.

There is no need to deplore an event that is simply the working of a law of life, which, regardless of our likes or dislikes, is ever pushing the world from old to new. We have need only to remember that the new, to ripen fruits that nourish, must root itself in the old.

This parish has registered almost two centuries of history. Like all history, even that in which a man tries to work out the God that is in him, these two centuries show the weak and the strong notes of the times that made the history. The men of those days built up their life, secular and religious, according to the need and vision of their period. On the whole, they did good work, and we have inherited it. How shall we carry it on and make the Church of Christ as effective a power in the world to-day as they made it in the world of their day?

We say that their ideas and machinery of life are out of date; that we have new light and new implements by which we must solve our new problems. Yes, "the world moves" in a deeper sense than Galileo put into his defiant protest when he pleaded for his life and his new astronomy before the clerical court at Rome, which naturally clung to the astronomy that the old science had taught it.

Life is not a lake; it is a river. It flows into and is lost in an unfathomable ocean. To interpret life, to live it in your day and generation, you must take into count both the river and the ocean. This is the open secret that gives poise and vision to a man; the key that unlocks the claim and power of the World and the Church.

In each there is a continual flow from the old into the new.

A certain type of mind and of Churchmanship becomes nervous and intolerant at this perpetual readjustment of thought and method. It hates to be dislodged from its easy cushions, where it can repeat ancestral formulas and need not fatigue itself by trying to adjust old truth to new truth. On a higher plane of thought and conscience, we all demand truth that is fixed and absolute and beyond the drifts of the current thinking. For the ordinary navigation of life men ask for charts, which shall mark authentic lights and verified soundings. They want a compass that plays true. Organized life is possible only by moralities that are changeless and universal, and are put into laws that say what they mean. Those who desire to do right want to know what is right. Every age and clime and race, with all the local variations in tradition and custom, therefore has its Mount Sinai; and from every Sinai the same divine voice declares substantially the same elemental moralities. The application and enforcement are the only points that vary. They all give echoes of the two stone tables of the Hebrew Sinai, to which Christ gave His penetrating interpretation. Everywhere social and personal morality has been and will ever be rooted in religion, which is a voice from the ocean into which the river flows.

In this fact lie the power and the perpetuity of the Church that Christ founded, and the value of that Altar of Christ in your personal life. It stands for truths and forces that can never change, whatever the changes in the fashion of the world's thought and work. It is the largest, the most vital and sacred thing that claims your affection and your service. You and I, in the day that God gives us, must bow at that altar, and bring those things for which it stands more closely and practically into our lives. It is for this that I plead this morning. More strongly than I can plead for it, it pleads for itself.

An altar of Christ in the cabin of a mining camp means more than every other thing in the strenuous life that is fighting it out on the rough edge of civilization. What, then, does this historic parish and this majestic House of God mean to you, who have built your most sacred memories into its stately walls? You have completed and given a solemn splendor to the noble structure. You have equipped it for the work of a modern parish in its relation to the communal life. You have made it one of the most impressive shrines on this side of the Atlantic. It stands on the great highway of the city, in the midst of a large percentage of its population, that daily pass its portals, and that continually appeal to it for ministry in sacred things. Of its own self, it evokes and is worth your love, your loyalty, your enthusiasm and your service for Christ, to which you are pledged.

As for me, it has grown about me and into me in a way that I cannot and need not put in words. You will forgive me for telling you to-day that for many years I have worn on my finger a ring, on whose stone is engraved in Hebrew characters the initial phrase of my text: "If I forget thee, O Jerusalem." I shall never forget. And if from this pulpit or in hours when you had lost your grasp on God's hand, you have found, in my words or my presence, something that has explained the world and your life to you, has brought Christ, the interpreter and the healer, into it; has thrown some ray of light on the mysteries that encompass you, on the doubts concerning things unseen and eternal that haunt you, on the wild challenges to God that you hush in your heart when the warmth and light have gone out on your hearthstone; if any word of mine has given you a larger vision and courage and motive in the action and endurance of your life, I pray you remember it; and remember this altar, from which frail hands, strong only in their love, have broken the Bread of God to you.

REST AND MOTION.

By Roland Ringwalt.

IN the Epistle to the Hebrews, the faithful Christian is contrasted with the unfaithful Israelite—he, like the Jew, may have his long journeys and hard battles, yet there remaineth a rest for the people of God. The words are comforting and plain, yet no more plain than the grand vision of the last of the apostles, he who saw before the throne worshippers who rest not day nor night. According to one view, the ideal is repose after struggle; according to the other, it is ceaseless activity. Here, as often, the Scripture holds before us a shield with gold on one side and silver on the other.

A large number of Adam's sons and Eve's daughters are in sore need of rest, bodily, mental, and spiritual. They are not happily situated; perhaps their work is uncongenial; perhaps their associations are trying; perhaps their health is so poor that what is called "a fair day's work" means to them a very poor ration of sleep. A man who can never satisfy the demands of an extravagant wife, a woman who slaves for a ceaselessly-grumbling husband; a servant with inconsiderate employers—how many there are who bear an endless load of burdens with little reward and no gratitude. Seemingly, they have few compensations, their work does not pay financially, nor does it lead them to intellectual heights. We do not see that they have any opportunities for mental culture, very likely neither the task-mistress nor the tasked know what culture means. No art, no music, no literature, no science, no broadening experience—all that we can see in our neighbor's life is a hard round of exacting work with no pleasure—a life that reminds us of a soldier's, only we do not see the furloughs; of a schoolboy's, minus the playtime; of a monk's, without any Easter music or Christmas dinner. It may be that we speak patronizingly of some whom we ought to admire, and say, "All they learned was to endure." Yet those who endure as seeing Him who is invisible, who for Him endure to the end, may have learned more than any university could have taught them.

At last, after life's fitful fever, they sleep well. Even in this forgetful world, nobody is forgotten. Some one remembers a life of poverty and drudgery, a life unchanged by the ample page of knowledge, unsweetened by praise or gratitude. It seems miraculous that the burden was carried so long, and now we can almost see the weary traveller sitting under the tree of life and gazing on a pure river. Only the hope of rest carried the pilgrim across the sands, for sometimes the pillar was a very cloudy one, and if light did shine it was hard to see it amid the encircling gloom.

But all mankind are not weary and heavy laden. We meet with persons of an energy that seems never to flag. They have found work that rouses them each morning like a bugle call, and at night they often leave their pursuits as reluctantly as soldiers fall back from a fleeing enemy. To the man or woman in good health, amid pleasant surroundings, well equipped for congenial toil, it may be that rest is, what the brilliant Frenchman called it, only a change of employment. When such persons are devout their ideal is one of ceaseless exertion. Now they reluctantly admit, it is necessary to go to bed, it may be imperative to obey a physician, a great many matters have to be postponed, but in a better world they look forward to a full tide of effort that always flows and never ebbs. Imagine Livingstone able to search and search for new wonders—never compelled to pause for glaring sun or blinding simoom. Imagine Bishop Schereschewsky with endless Chinese words coming to his pen, with no weariness to drag down his eyelids and no strain upon his hands! Sarpi—one can hardly think of him except as finding some new subject on which to exercise his faculties. But, without reckoning the prodigies of the race, in every town and village there are men and women whose highest and deepest craving is that they may join the ranks of those who rest not day nor night.

Scripture is broader and deeper than those who quote it. Our temperament may be eager or melancholy, we may strive to win victories or we may seek to lay aside some chafing burden. In either case, inspired wisdom holds out to us a prospect of something better than earth can give. The worn heart, the jaded mind, the wounded feelings, all these crave relief; there comes to many a desire for the wings of a dove, a yearning for a place where the servant is free from his master. Equally strong is the restless energy that chafes over physical restrictions, the spirit that makes the farmer toil on beyond his strength and urges the student to sit at his desk until the small hours. Words that were long ago written for our learning promise rest after labor, and they also promise the vigor that earth cannot bestow. It is not for us to know the details of the world beyond the tomb. Let us be content with the assurance that the overtasked shall not always have their lives made bitter with hard bondage, and that those who rejoice as the strong man to run a race shall find nobler and higher outlets for their powers.

TWO CORNER STONES LAID IN PHILADELPHIA AND VICINITY.

(*Continued from page* 803.)

Social Service Commission of the Church, with especial reference to the question of how the existing voluntary agencies, C. S. U. and C. A. I. L., could be affiliated with, or made auxiliary to, the new official body created by General Convention. It was felt that the matter was most important, and might call for considerable readjustment of the work of the Union, and a committee was appointed to consider and report at the November meeting a plan which might meet the changed conditions. The committee consists of the Rev. Louis C. Washburn, D.D., chairman, and the Rev. George G. Bartlett, the Rev. George L. Richardson, Mr. Philip H. Brice, Mr. John M. Groton.

ENCOURAGING MEETING OF THE BOARD OF MISSIONS.

It was a large and representative company of Churchmen that met in New York on September 27th for the first meeting of the Board of Missions in the new fiscal year. There was a spirit of hopefulness, an encouraging increase in contributions, and though there was also a large deficit to be faced, it did not appear to the members of the Board to be a menace to the future of the work. The opening words of the treasurer's report indicated that there was no reason for discouragement. "I am rejoiced to say," began Mr. King, "that the offerings for the year are very much larger than ever before; 133 more congregations completed their apportionment than last year, and 81 dioceses and missionary districts increased their offerings under the apportionment plan by $83,206.57."

One matter submitted to the Board was a minute concerning a conference held at the Church Missions House on August 11th, with the Archbishop of the West Indies, concerning the possible transfer of ecclesiastical jurisdiction of Central America to the American Church. This matter was first brought to the attention of the Board of Missions by the Presiding Bishop in January, 1910. It was also taken under consideration by the House of Bishops in Cincinnati. At that time a resolution was adopted referring the whole subject back to the Board of Missions with a request to report to the next General Convention. Owing to rapidly changing conditions in Central America, the Archbishop of the West Indies expressed the hope that the subject might come before the House of Bishops at its approaching meeting. After considering the reported deliberations of the conference, the Board decided to transmit the following statement to the House of Bishops through the Presiding Bishop:

"The Board of Missions has considered the minute of the conference held at the Church Missions House concerning a possible transfer of ecclesiastical jurisdiction in Central America to the American Church. It recognizes the difficulties of the situation, and, having regard to the form of the resolution adopted by the House of Bishops at the General Convention of 1910, it is not prepared to make a recommendation at this time, but will, in accordance with the resolution, report upon the subject to the next General Convention."

Among the hopeful matters that were placed before the attention of the Board was the receipt of $10,000 from a layman who preferred to remain unknown, for missionary residences in the foreign field. In order to meet the emergencies that were arising in China and Japan, authority had been given to the Bishops of Tokyo and Shanghai to borrow a total of $8,500, for the purpose of providing houses and equipment for missionaries at three of the newer stations.

The offer of the alumni association of the Episcopal Theological School in Cambridge to provide the support of the Rev. Walworth Tyng as a missionary in the district of Hankow, had been gladly accepted by the Executive committee, and Mr. Tyng had been appointed. This is the second missionary for whose stipend the Cambridge alumni have made themselves responsible.

An interesting plan, presented by the Bishop of Kansas as chairman of a committee, provided that an effort should be made to send a minimum number of new missionaries to the field each year; and that each of the eight missionary departments should be asked to supply a certain proportion of the total. This, after consideration, was referred back to the committee for its own further consideration at the December meeting.

The interesting fact appeared that all of the eight missionary Departments were represented at the meeting of the Board, laymen having come from such distant points as Salt Lake City, Houston, Tex., and New Orleans, to represent their respective Departments. Owing to the conference of Department Secretaries held in New York just before the meeting of the Board, it was possible also for five of those secretaries to be present at the meeting.

As has now become a settled custom, the business sessions of the Board were preceded by a celebration of the Holy Communion, at which Bishop Lloyd officiated, assisted by the Rev. Franklin J. Clark, who has recently been added to the secretarial staff. Special intercessions were offered for the guidance of the meeting to follow and for the extension of God's Kingdom throughout the world.

The detailed report of the treasurer, much of which appeared in The Living Church of last week, showed that the chief reason for the year's deficit was not failures of parishes and dioceses to meet the apportionment, but the fact that legacies available for appropriations, received during the year, amounted to only $81,000, as compared with $136,000 for the preceding year. The total resources available for the year's work had been $1,189,307.22, which was a far larger amount than had ever before been placed at the Board's disposal. Expansion of work, too, had been necessary, so that the debit balance of $172,003.09 had accumulated. With a splendid faith it was determined by the Board that it was more desirable to fix attention upon the increase of $123,000 in income than upon the deficit of $172,000. A slight increase in cost of administration and collection was noted, the exact figure being 8 1-5 per cent on the total amount handled.

With respect to Haiti, the Bishop of Cuba was asked to associate with himself one or two persons of his own selection and as soon as possible to make a visitation to the Haitien Church for the purpose of studying the situation minutely and making a report of his conclusions to a meeting of the Board later in the year.

Funds have been raised for the rebuilding of St. Mary's School for Indian Girls at Rosebud, S. D., which was destroyed by fire more than a year ago. A great strain is now placed upon the moral character of Indian Christians, reported Bishop Johnson, by reason of the fact that railroads are now crossing the reservations, white people are coming into them, and the Indian is no longer isolated.

PASTORAL LETTER OF THE CHURCH IN HAITI.

The death of Bishop Holly having left the autonomous Church in Haiti unshepherded, a convocation of the clergy of that Church, lately in session, considered the whole question of the future work of that Church, and set forth a Pastoral Letter which, in great part, and translated into English, is here printed:

"To the Members of the Orthodox Apostolic Church of Haiti.

"Glory be to the Father, to the Son,
and to the Holy Spirit. Amen.

"Beloved Brothers and Sisters:

"We, the undersigned, pastors, called to feed the flock that Jesus Christ has entrusted to us, gathered together in National Convocation, desire to let you know what God the Holy Spirit has permitted us to accomplish in this our twenty-ninth annual session, and also to give you some spiritual counsel for your edification.

"However, before presenting to you the results of our labors, we cannot, without forgetting a sacred duty, fail to tell you that, during our deliberations, we have thought deeply of that grand and beautiful soul who, forty-five years ago, founded the National Convocation of the Haitien Church. We seemed to see, presiding over the assembly, him whose heart overflowed with a sincere love for his race and his adopted country. Grand he lived and labored; grand he entered into eternal rest. 'Blessed are the dead who die in the Lord: Yea, saith the Spirit, for they rest from their labors; and their works do follow them.' No Christian dies entirely.

"The saintly Bishop Holly has laid the foundation of a work of which perhaps, until now, none of us have been able to measure the depth, the breadth, and the length. By a happy inspiration his gracious spirit, burning with a true apostolic zeal, conceived that to assure the spiritual happiness of his fellow-citizens, nothing was better adapted than the Evangelical Faith, the Apostolic Order, and Catholic Charity. He had made his own the motto of St. Vincent of Lerins: *"In Principiis Unitas; in Dubiis Libertas; in Omnibus Caritas."* On this ecclesiastical basis Bishop Holly determined to build the Church of Haiti, in which Catholics and Protestants of all schools could unite themselves to form a National Church of Haiti, and to work with one heart to raise on the soil of the ancient *Quisqueya* the Church of Jesus Christ forever One. . . . .

"Bishop Holly is no longer in our midst, but must we not labor to continue that work whose foundation he laid?

"It is to reach this noble aim, glorious and worthy of a free people, that he labored for half a century; it is with this same aim that we have gathered in National Convocation. And, if the hour has not yet struck on the divine clock to realize that project, we must continually strive to make it possible with the courage, zeal, and self-denial like that of St. Paul. It may be that it will not be given to our generation to furnish completely to our country this religious bulwark, but we must not cease to bring the stone, and to do our share of the work. Wherefore, we have sought, during the session just ended, the means which will enable us to continue this blessed work. We have never come to any decision without having taken the precaution to entreat, every morning and every evening, before and after each of our sessions, the light of the Holy Spirit, and the blessing of the Father in the name and through the mediation of Jesus Christ.

"It is for that reason we have decided not to ask just now for the consecration of a Bishop, but we have solicited the presence among us of a visiting Bishop: we have named committees to make an inventory of all Church property; to compile our statistics; to reprint the Book of Public Prayers, and all religious ceremonies; to visit the Evangelical work done in St. Pedro de Macoris, under the auspices of the National Convocation. By the side of the Metropolitan Chapter we have nominated a permanent committee, similar to the Standing Committees of the dioceses of the Church in the

United States. We have established the Theological School and the Industrial School, under the distinctive title of "Holly College," and propose also to publish a Religious Bulletin. We have made a new partition of the grant allowed to us by the Legislative Body, in the interest of the missionary work properly so called. We have taken order concerning the gifts received from the United States, the hospital of St. James, the Catechism, the Sunday schools, the re-establishment of the Missionary Society of the Church. Here is what we have done. It is little, certainly; but it is the beginning of a new period in our ecclesiastical life; it is a proof that we wish to push forward the work of the Lord, which must not perish because we no longer have a visible chief. The Supreme Head of the Church lives eternally, and He will not quench the smoking flax. He will bless this little, and He will make it grow like the palms of our plains. By the goodness, the justice, and the faithfulness of God, our spiritual soil will not be less fertile than our natural one.

"Courage, beloved brothers and sisters, you who are planted in the House of the Lord, you shall be filled with a spiritual harvest, you shall flourish, and you will yet bear more fruit. . . . . ."

PLEA FOR A SECOND MISSIONARY BISHOPRIC IN SOUTH DAKOTA.

CONDENSED FROM THE ANNUAL REPORT OF THE RT. REV. FREDERIC F. JOHNSON, D.D., MISSIONARY BISHOP OF SOUTH DAKOTA, TO THE BOARD OF MISSIONS, 1911.

FOR many years, since 1883, the missionary district of South Dakota has been divided into deaneries of white people and a deanery of the red people. A single Bishop has served whites and reds. But from the beginning this was not so. And the longer I stay in South Dakota the more am I convinced that the Church should go back to her original plan of making separated spiritual provision for the whites and the reds. In the last report written by Bishop Hare, after an experience of thirty-six years as Bishop here, are the words: "A state some 380 miles from east to west and some 210 miles from north to south, and containing some 130 congregations, most of which are scattered through the Indian wild, constitutes too big a field for any two Bishops."

That was two years ago. The "Indian wild" is now fast being broken up. What were "closed reservations" of Indians when I came out to South Dakota, six years ago, are "open" now. Six years ago a white man might not enter on most of the reservations without a passport from the Indian agent. A white man found on a reservation six years ago without such passport was liable to arrest by the Indian police as an intruder. Six years ago an Indian might not travel off his reservation without a ticket of leave from the agent. An Indian so overstepping the bounds of his habitation would be arrested and brought back again within the reservation fence and disciplined. Now all that is changed. The fences are broken down. Railroads are traversing the plains. Every one of our nine reservations is either at this moment open to the white man, or will be, at least in part, before another twelvemonth. This means that white people are settling all alongside of the Indian in South Dakota. It means that white towns are springing up everywhere and every day; towns with liquor saloons and pool halls and gambling dens and hell-holes of every sort. It means that where, ten years ago, the missionary used to mingle with the red men shut away from all temptations such as these and hardly touched at all by any white man save the missionary, the Indians now are open wide to manifold temptations which they before had never dreamed of. I am not saying that the reservations should be kept closed. I believe they should be opened, all of them, and the sooner the better. I am not saying that the Indian ought to be kept away from the white man, or the white man away from the Indian. I don't believe it. But I do believe that now, more than at any time during the past twenty years, the Indian needs protecting and steadying. And the Church should equip herself for the task. The Indian needs protection against the machinations and intrigues of that class of unscrupulous white men (I am not saying that all are such) who by one kind of trickery and another get his valuable lands away from him for a mess of pottage so soon as the Indian has gotten a patent to the lands. He needs fortifying and steadying against the hot pressure of those evils which the craft and subtlety of the devil and man, more unrestrainedly now than in the past, are working against him. He needs advisers who shall be closely and constantly associated with him to keep him aware, both by precept and example, that laziness and dissoluteness are not really and truly the distinctive virtues of the finest specimens of this white race with which he is now beginning to mingle very freely. I do not say that all the white men who are moving into the Indian country are godless and immoral. The point is that enough white men are practising godlessness and immorality among the Indians on a sufficiently large scale so that good men should be sent among the Indians and kept there to assure the Indian constantly that they which do such things are not the most wholesome examples for the Indian to follow. . . . .

After enumerating some of the difficulties of the work, especially by reason of the frequent changes among Indian agents, and the evils of the Indian "celebrations" by war dances, etc., the Bishop continues:

There are as many Sioux in South Dakota to-day as there were forty years ago—about 25,000. There are likely to be as many here forty years to come. And it is not probable that they will have been amalgamated much with their white neighbors in the social and religious life. Of these 25,000, our statistics show that this Church reports 11,507 baptized persons, 5,142 communicants, 92 mission stations, Church property to the value of $90,000, contributions last year for Church purposes $9,696.98. There is no more splendid chapter in the history of nineteenth century missions in America than the story of how the Church succeeded in putting a new song in the mouths of these people, even a thanksgiving unto our God. . . . .

My judgment is, and I am more persuded now than I was a year ago, that the Church should now put a Missionary Bishop in South Dakota who may give special attention to the problem of the Sioux Indians. . . . The Bishop who for ten years from 1873 was Missionary Bishop of Niobrara was ordained and consecrated a Bishop with special reference to the needs of the red men. . . . The white missionaries who have lived among the Indians from twenty-two to forty years are unanimous in the belief that only so can the potentialities of the Church among the Dakotas be realized. . . . .

A Bishop Suffragan to a Bishop of South Dakota might be an excellent arrangement. But this would require a constitutional amendment. If the Church should be minded to elect a Suffragan here, he could not be elected before the General Convention of 1916. To wait five years means that much that has been gained must inevitably be lost. . . . .

"GENUINENESS."

BY ZOAR.

NOT long ago, one of our Bishops gave the word "Genuine" to be stamped on every single day of each Christian's life during the year. Countless indeed are the acts which thus will have, or ought to have, that mark, even as "sterling" should proclaim the true value of the precious metal on which it is found. How many thoughts the word awakens in our minds when considered in that connection! But first, what is it to be genuine? Is it not to try to judge our every thought, word, and action by His standard; to try to see ourselves as He sees us? "Genuine," that is, acceptable unto God because He sees the sincerity, the truth, the purity of our motives. Truly when thus considered the word becomes fraught with an intense meaning. Far and high the search after genuineness must lead us to the very feet of Him who said: I am the Truth.

The helpfulness of the suggestion seems to lie in the very definiteness of it, and in its simplicity. Any one may answer truthfully the question, Was I genuine in this? It is not a vague abstraction, of which we may vaguely dream, but something tangible, something practical. Let us, for instance, apply it to some special subject.

Let us see if we dare to stamp our worship of Almighty God as "genuine." We come to His temple, we kneel, and though the attitude may deceive others and ourselves, does it not often happen that our lips alone are repeating the earnest petitions Holy Church teaches her children to utter? Dare we stamp such prayers, then, as "genuine"? Bringing every thought into captivity to Christ; surely this is required of us in our prayers. We sing. Are our thoughts filled only with the unseen Presence as we raise our songs of praise and thanksgiving? Are they "genuine"—that is, acceptable unto Him? We listen to His word. Are we "genuine" listeners?

And thus through the whole service, through that special hour in which we present ourselves before our Lord to worship and adore Him. Alas! we know but too well that it is not in man to offer a perfect and acceptable worship to our holy God. But shall we not, striving for better and higher things, test the value of our own thoughts, words, and actions by asking ourselves and daring to answer honestly and sincerely the question, "Am I genuine in this?"

Milwaukee Missionary Council.

TWO days devoted to the Missionary Council of the Fifth Department, followed by organization of the Sunday School convention and an all-day session of the Woman's Auxiliary, both on a departmental scale, occupied the attention of Churchmen in Milwaukee last week after the conclusion of their own diocesan Council. It was a very successful occasion, marred superficially by inclement weather and by some inconvenience and discomfort to delegates due to an unexpectedly crowded condition of hotels; but in so far as the services, conferences, etc., were concerned, it is not too much to say that they left nothing to be desired. The attendance was good, the addresses on a high level, the spirit harmonious. The Church Club dinner was a great success. Professor Ross' view of missionary conditions in China, obtained at first hand and beginning with some prejudice against them, made a profound impression. He had spent many months in China, not as a tourist, but as an investigator of sociological conditions in the life of the people, and his dispassionate and somewhat outside view of the effect of Christianity in that land upon its people was the view of an expert. Especially striking was his warning that China would view Christianity, not by its presentation by missionaries, but by the test of what sort of people it produces at home, so that only by making good in our Christian professions in Christian lands could it be hoped that our religion would be accepted in China. That land was ready to appropriate whatever might seem of value in Western civilization, but would touch nothing that was discredited at home. The final mass meeting at the Pabst Theatre was that in which the Churchmen of the city were most interested and was a great success.

FIFTH DEPARTMENT MISSIONARY COUNCIL, MILWAUKEE.
[Taken on the Side of the Episcopal Residence, Facing the Cathedral Close.]
Photograph by Harmon Seymour, Milwaukee.

There was a good attendance at the early celebration with which the Missionary Council began, and an unusually large attendance at the opening session of the day, for which many had arrived, too late for the service. Bishop Webb made a graceful address of welcome. Pointing to a wall map of the diocese of Milwaukee which hung over the president's chair, and designating Waukesha county, he said that there was in that county the largest per capita Church population of any rural county west of the Alleghenies. This was due to the early missionary zeal which radiated from Nashotah, planted in 1842 when the country was young, and which made it possible to develop a race of Churchmen in the land. The same thing, he pointed out, would follow in any country in which the Church made vigorous attempts to plant itself at the earlier stages of population.

The Department secretary, the Rev. John E. Curzon, who entered upon his work March 1st, reported that he had visited eighty-four parishes and missions and many other places since that date. He mentioned having secured the names of competent clergy and laymen who have promised to speak at missionary gatherings within the Department when required, and he would be glad to arrange for such opportuities. He told of the successful use of missionary lantern slides, as also of the every member canvass and the duplex envelope. The departmental statistics covering the full year, ending September 1st, showed that the contributions for general missions from the dioceses within the Fifth Department during the year just closed aggregated $52,144.27 as compared with $39,868.74 a year ago, being an increase of 23½ per cent. This, however, amounts to only about two-thirds of the apportionments against the same dioceses. Only two dioceses within the Department have met the entire apportionment, these being Western Michigan and Quincy, and in both cases the apportionment was somewhat exceeded by the offerings.

On the recommendation of the Executive committee, a number of changes were made in the constitution of the Missionary Department, most important of which was the increase of the number of deputies to the Missionary Council from each diocese to five in each order.

The Bishop of Ohio then gave a thoroughly practical paper on the subject of The Apportionment, which he presented as purely a business method for meeting responsibilities and paying bills, and showed how little per capita it amounted to in actual money.

Bishop Lloyd followed with a magnificent address, in which he urged that too much attention be not devoted to the Apportionment itself, which is a method of book-keeping, but rather to the higher considerations of the importance of doing the primary work of the Church to the fullest extent that it can be done, realizing always that men thoroughly on fire with Churchly interest will never consent to be limited by the per capita requirements of the system. There was then some general discussion, in which the Rev. Dr. Rogers of Fond du Lac questioned the expediency of treating institutional and evangelistic work as identical and to be covered by a single apportionment, holding that the work of educational institutions, hospitals, etc., was so totally different from the direct work of preaching the Gospel, that in many respects they appealed to different people and should, therefore, be separately apportioned. He criticised neither class of work, but only main-

tained that both were not alike and to the same extent carrying out the Master's requirement of preaching the Gospel. There were other speakers on the same subject.

MR. W. R. STIRLING began the afternoon session by suggesting a host of practical ideas in regard to the collection of missionary funds, and an abstract of his useful remarks is likely to be published in tract form. It had been intended that the discussion of the topic of the afternoon conference should be taken up under the heads of (*a*) "The Local Missionary Committee"; (*b*) "The Every Member Canvass"; (*c*) "The Weekly (Envelope) Offering"; and (*d*) "The Separate Treasurer." After several had participated in the discussions it was found advisable to throw open the conference on the entire subject. Several speakers stressed the lack of education in Missions as the chief difficulty to organization. Division of the parish into groups was recommended, as was also the sending out of a series of letters, to be followed by solicitors for subscriptions for missions. DR. HOPKINS, former secretary of this department, in discussing the literature available, said that some of the Mission Board's leaflets were effective and others were not, and that they should be re-written. The best aid was, he said, devotion. We do not pray enough for missions. We do not pray enough for anything. Missions is about the only topic not mentioned in our Communion Service, unless there was a thought of it in the Prayer for the Church Militant. The Prayer for Missions should be used at every service. Education of the children would ultimately solve the problem, but only 25,000 out of 400,000 of the children in our Sunday schools ever had a lesson in missions. The children, he said, would gladly give if they had a chance offered to them. The holding of fairs, suppers, bazaars, and the like, was considered a poor method, and the every-member-canvass had been found effective in abolishing them. In small missions the work of the Church at large should be presented, and not that of a little portion of the Church. Not only P. E. C. missions should be taught, but the missions of the whole Anglican Communion, and of the whole Catholic Church. In closing the conference, BISHOP LLOYD said the problem was primarily one of personal religion, and that it was not the small parish, but the large one where the greatest difficulties were met in arousing interest in the missions of the Church.

The session of the Council opened Thursday morning at 9:30 with Bishop Vincent in the chair. The order of business was taken up and a motion was passed requesting an annual contribution from each diocese in the Department, as heretofore, to defray the expenses of the Council. At the elections, Bishop Vincent declining to serve longer as president, the Bishop of Ohio was chosen, with the Bishop of Western Michigan as vice-president, while Mr. W. R. Stirling and Judge W. J. Stuart were reëlected as secretary and treasurer respectively. Invitations from Indianapolis and Cleveland for the next council being received, the latter was accepted, and the time fixed for the Wednesday and Thursday following the first Sunday in October, 1912.

The first topic of the morning was "Training the Coming Generation for Missionary Work," the opening speaker being the REV. HERMAN PAGE, D.D., of Chicago. He said that the chief difficulty lay in the fact that the subject was one with which few were familiar. Training could only be brought about through leadership, and competent leaders were lacking. The children should be trained in what missions meant and what they are; it must be made a serious part of their education. The parish was a rare one where priest or layman could be found who was keen on the subject of missions. A slow, systematic process of education was the only thing that would ever accomplish the work we desired to do for missions. The main trouble, perhaps, lay in the fact that so few of the clergy had been trained in missions, and so were neither competent, nor sufficiently interested in the subject. On this one point the seminaries of the Church were inefficient. None of them had a regular course in the study of mission work. It was a question which must be decided soon, whether the Church needed more study of Hebrew and less of missions, or more of missions and less of Hebrew. The main thing was the knowledge of the subject. Such being the case, we must hasten to train leaders, above all getting suitable laymen and laywomen interested in the subject to such an extent that they will study it thoroughly.

In the discussion that followed, several excellent suggestions were brought out. Sunday evening meetings for men and boys, with occasional talks on missions, were suggested as an opening wedge in getting an interest in missions aroused in a parish. The dearth of literature of a suitable kind was deplored, and a sort of "Blue Book" of missions for annual publication was advocated, so that the progress of the work would be available in small compass. A motion was carried directing the secretary to convey to the Board of Missions the opinion of the Council that the lessons now being published in the *Spirit of Missions* would be of great help in the Sunday school work of the Church if they could be published in leaflet form. BISHOP ANDERSON, in a brief talk, commended the leader of the conference in his deprecation of the lack of missionary instruction in our seminaries. He said the time had come when the emphasis in the theological seminaries must be changed, and the methods of our pedagogy must be radically revised. He was heartily in favor of a resolution being introduced into the next General Convention recommending a revision of the work of our seminaries so that a course in missions would be included.

The closing conference of the morning was held on the subject, "The Purpose of the Department Secretaryship," and was led by Archdeacon Abbott of Ohio, who said that the purposes of the department secretaryship were many, but the secretary's main object was to furnish the Board of Missions with the sinews of war. He was to be a financier of Christian missions, an educator in missions, and an organizer for the purposes of extending work for and study in missions.

BISHOP OSBORNE suggested that the department secretaries ought to be responsible for the literature to be used in the study of missions and be in readiness to give advice concerning the best use to be made of printed matter. The REV. MR. CURZON, secretary of this department, stated that the secretaries had decided to issue a list of practical and helpful literature, and it would soon be available. It was also brought out that the secretary was a secretary of the Board of Missions, not of the Department; and BISHOP LLOYD, in a few well-chosen words, showed how the department secretary was the link between the Board of Missions and the departments in which he labored.

The afternoon session opened with Bishop Leonard, the newly chosen president, in the chair, and before the conferences were taken up, BISHOP WELLER presented the report of the Committee on Christian Education, in which he strongly urged the support of Church Schools by Churchmen, and showed the strength and influence that might accrue to the Church from one strong Church College in the Department.

The BISHOP OF QUINCY opened the conference with an address on "Our Foreign Population." He showed the attitude of the Church toward immigrants and said that sufficient money and competent men would solve the mission problem anywhere. The chief mistake made by the Church in her foreign work was that we insisted too much on the sacredness of the Anglo-Saxon tongue; we stressed too heavily the proposition that all must "speak in *our* tongue the wonderful works of God." We must go to a people in their own tongue, the priest must address them and minister to them in their own language. If he has acquired it, it will be of great help; if it is his native tongue, so much the better. The Italian population, who were Roman before coming to this country, were Roman here, and those not Roman were opposed to all religion as a rule, and were anarchistic and atheistic. However, an instance was known to him where an Italian priest of the Episcopal Church had done an excellent work among these almost atheistic Italians, accomplishing what an American-born priest could never do. The German population of America had need for a work among them, and the most the Church seemed to have done was to provide a translation of some of the Prayer Book according to the ideas of worship which we hold. This method, the Bishop declared, was not a good one for approaching our foreign population. We must take account of temperament and the usages to which the people have been accustomed. If they like the *Gloria in Excelsis* at the beginning of the service, we should not confuse them by putting it at the end, nor should we use the decalogue at the beginning of the service for a German congregation; for while it is essential for the worship of a Protestant Episcopal congregation, the Germans can very well dispense with it. The Book of Common Prayer as it stands is not, Bishop Fawcett said, the best book for work among foreigners. Their temperament, old customs of worship in their native land, their own tongue, and many other peculiarities must be considered. The main trouble in prosecuting our foreign work lay in the difficulty of providing for any special work.

The BISHOP OF SPRINGFIELD laid stress on the advantage of having a priest minister in the same tongue, and be of the same race, as his congregation, and gave an incident of the work begun by an Italian priest who first drew attention to himself by being arrested for riding a bicycle on the sidewalk to prevent falling into a mud hole. As soon as it was noised abroad that he was in jail, the mob of Italians that gathered was so great and so clamorous that the judge gave the policeman, an Irishman and a Roman Catholic, orders to release him at once, which was done. The Bishop gave another instance of work among "foreigners," where an English priest came to this country and ministered to his old flock, which had practically removed to America in a body and settled in one locality. He also told of the possibility of reaching even the little Greek bootblacks, some of whom he had found reading Herodotus.

BISHOP OSBORNE opened the next conference with a discussion of "Missionary Methods in Rural Districts." He said that we must first reach our own people, often very few in numbers and scattered among the dwellers in villages, who were, even to-day, largely pagan. An excellent thing, both for the Church and also for the individual priests, would be for those rectors of self-supporting parishes to go out at least once a week and minister to some small mission, or some little group of Churchmen in an isolated district. Itinerant clergy would be an excellent body for the Church to revive, not for the sake of founding missions but to administer sacraments. Lay preachers doing work like the Church Army in England were strongly advocated by the Bishop, and he also recommended women workers to go out and live among the people. As regards the method of work, he said, two things were necessary: good, earnest preaching,

and short services. The Church should not be presented first, but the desire for religion and the longing after God should first be aroused, and the Church and the Sacraments would speedily follow.

In the discussion, associate missions for the clergy were considered, and also the work that could be done by associations of lay readers.

The social side of the Council was provided for by the dinner given by the Church Club of Milwaukee at the Town Club on Wednesday evening. Nearly the entire membership of the club and far more than a majority of the delegates to the Council were in attendance at the dinner, over which Mr. Herbert N. Laflin, president of the club, presided with his usual felicitous manner. After a brief address by the toastmaster, Mr. Allen Albert, of Columbus, Ohio, was called on for an address on "Personal Service by Busy Laymen." Mr. Albert gave an excellent presentation of his subject, filled with a vein of humor and a wealth of suggestions for the layman who is not too busy to find time for the Church's work. He related his personal experience of being put to work as soon as he moved into a new community, and said this was the secret of getting men interested. If work was given them to do, and good reasons presented to them for doing it—preferably by a layman, and not by a parson—as a rule, good results would follow, and a man's coöperation be obtained. A Church Club, he declared, was of no practical value if its existence had for its purpose only an occasional banquet and a few speeches. To be successful, the club must be so organized that every man in it was doing some work for the Church on some definite committee.

The Church Club Banquet

The second speaker of the evening was Mr. W. R. Stirling, of Chicago, who, as usual, was practical and to the point.

"Missions in China" was the subject on which Prof. E. A. Ross, of the chair of sociology in the University of Wisconsin, then addressed the club. Prof. Ross has had a first-hand experience with his subject, as he was sent to China by his university to investigate social conditions there. He said he went to China a disbeliever in foreign missions; he came back enthusiastic over the work that was being done there. In his address he contrasted the civilizations of the two countries, and told of the things which at first retarded the work of the missionaries; the distrust of the people at what they thought was an attempt on the part of the foreigners to partition the Empire, and the lack of attention and, to them, seeming irreverence of the foreigners to the Chinese deities. The honest, direct life of the Christians, their high ideals, the fact that they did not depend on the demons or gods to help them, their steadfastness under persecution—all helped finally to win the respect, and gradually the questionings of the Chinese, resulting finally in excellent work. Professor Ross said that one mistake was being made in the missionary work, and that was that we are approaching them with the Christianity of the twentieth century instead of the first—the Christianity of St. Paul and the apostles—and it was doubtful whether it was the right course. He recognized one danger in our mission work, and that is, that if the Chinese learn that the Christianity of America has not been the success that it should be, it will discount the work in China to a great extent and make further progress difficult. Hence we must make good in our Christianity at home.

Bishop Williams of Michigan had been expected to address the club on the subject, "Missions as a Part of Social Duty," but was compelled to be absent from the sessions of the Council.

Finally, the two days' session was closed with a great mass meeting at the Pabst Theatre, which was well filled in spite of rain. A choir (unvested) consisting of the choristers of several of the city churches, under the direction of the Rev. George Heathcote Hills, rector of St. Mark's, was massed upon the stage and led the audience in the hearty singing of the hymns. Six Bishops occupied chairs in the foreground, the Bishop of Milwaukee presiding. The speakers were Bishop Lloyd, Bishop Weller, and Bishop Anderson; and they were exceedingly effective in pressing home the high ideals of the missionary enterprise.

Mass Meeting Closes Council

On Friday the Departmental Sunday School Convention, for which provision was made in the new canon of General Convention, was organized. The Bishop of Western Michigan was elected as president; the Rev. Charles H. Young of Chicago as vice-president; the Rev. H. H. Fox of Pontiac, Mich., as secretary of the convention; Mr. T. I. Stacey of Chicago as treasurer; the Rev. F. C. Sherman of Chicago as Department secretary; and the Very Rev. Dean Lewis of Indianapolis and Professor C. R. Fish of the University of Wisconsin as members of the General Board of Education. A constitution was adopted and plans for aggressive work were discussed, with no set programme.

Sunday School Convention

The convention was keenly alive to the importance of the work to be done. The leaders in religious education who were present had given much careful thought to the subject, and standing committees were provided for in the constitution covering every phase of religious education. The chairmen of these committees elected by the convention are: On Finance, Mr. A. G. Graham; on Missions, Rev. Irving Spencer; on Sunday School Organization and Equipment, including curriculum and lesson courses, Very Rev. C. S. Lewis; on Teacher Training and Summer Schools, Professor J. G. Ames; on Worship, Music, and Art, Rev. Frederick Ingley; on Press and Publication, Rev. H. E. Cooke; on Religious and Moral Education in Church Schools and Seminaries, Colleges, and Universities, Rev. A. A. Ewing. The chairmen of standing committees, with the officers and the two members of the General Board of Religious Education elected by the convention, compose the executive committee of the Sunday School Convention. Broad foundations were laid for the development of the religious work in the department which, it is hoped, will bring to greater efficiency the Sunday schools of the Department.

While this convention was in session at the Cathedral, representatives of the Woman's Auxiliary from the different dioceses in the Department were in session at St. Paul's church, a block away. At the opening celebration of the Holy Eucharist Bishop Lloyd gave a meditation of a deeply devotional character. Mrs. S. L. Litchfield, president of the Milwaukee branch, called the women to order. Mrs. C. F. Lamb, of Madison, Wis., was made secretary, and both Bishop Webb and Mrs. Litchfield gave addresses of welcome, expressing their appreciation of the gathering of so large a number of Auxiliary women, with no formal organization on behalf of the Department to call them. Seven dioceses were represented by 53 delegates, in addition to which there were many visitors, equally interested. A welcome guest from beyond the Department was Mrs. A. M. Lawver of San Francisco, secretary of the California branch, who gave an interesting account of the Auxiliary work on the Pacific Coast. The several diocesan presidents then told of the work under their respective fields of observation. Mrs. Scollard of Ohio, Mrs. Candee of Springfield, Mrs. Pratt of Indianapolis, Mrs. Wilkinson of Western Michigan, Mrs. Greeley of Chicago, and Mrs. Sanborn of Fond du Lac, all told the salient features of the work of Auxiliary women in their several dioceses, and Deaconess Goodwin of the Church Missions House gave a most interesting and inspiring narrative of her experiences in the work among girls in colleges and schools.

Woman's Auxiliary also in Session

Then followed a discussion of the Milwaukee Plan, by which is meant a suggestion, which originally emanated from the Milwaukee branch, that in addition to its general work, some one needy place within the Department itself should annually be selected for special offerings from Auxiliary branches. The plan had been favorably received heretofore, and many offerings for the purpose had been made. The fact that there was no departmental organization to supervise this work led to a discussion of precisely how the funds should be administered, with a result that Mrs. F. M. Clarkson of Milwaukee was appointed custodian.

Mrs. Litchfield was obliged by illness to withdraw from the chair in the afternoon and Mrs. Greeley, the Chicago president, took her place. The first subject discussed was "Some Methods of Awakening Interest in Church Extension in Parish Societies." Then the Junior Auxiliary came in for its rightful share of attention. Miss Knight, president of the Milwaukee branch, told of the possibilities and how they were being carried out under her observation. Mrs. J. W. Gilman of Racine, Wis., told of the work of the Babies' branch. Deaconess Goodwin, who always says precisely the right word about any subject on which she speaks at all, gave a delightful and helpful talk on the Junior work, as did Mrs. F. A. Sanborn of the Fond du Lac branch.

So the meeting, and also the week's series of missionary events, closed, with a feeling of general helpfulness received on the part of all who participated.

MUST NOT STRIVE.

"The servant of the Lord must not strive." I do not see how it is possible for men to wrangle about the deepest mysteries of the Christian faith. They may differ, and may engage in mutually helpful comparisons, but deep in the heart of a great mystery the very rarity of the air will suffocate the spirit of wrangling. Wrangling is the spirit which subordinates the triumph of truth to the triumph of self. When a man begins to wrangle, his sight has become self-centered; he has lost the vision of truth. He is seeking the throne for himself and not for his God. He is fighting for a personal supremacy, and to gain it he will betray the very truth under whose banner he professes to serve. Wrangling creates an earth-born cloud which shuts out the heights and the depths and breadths, obscuring the distant horizon and the lofty heaven, and leaving the soul no object of contemplation but its own impoverished self. So wrangling seeks the side issue. But Christ would not strive. He would not be diverted from the main issues of life and destiny. He observed a strict economy in His resources. He would not suffer His strength to leak away in frivolous dispute. He never turned aside to wrangle, and His steadfastness was one of the gifts of the Spirit. Brethren, that is how the Spirit of the Lord will work in us. Our feet shall stand in a large place. We shall contemplate vast issues. We shall live for big ends. We shall have no taste for the trifling. The close, fetid temper of wrangling will be made impossible by the strong, pure wind that blows from the larger hills of love.—*J. H. Jowett, M.A.*

Department of Social Service

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THE NEW YORK CHARTER FIGHT.

After a long and arduous fight, the proposed Gaynor-Tammany charter for New York has been defeated. The fight against it was conducted with very great ability against tremendous odds, and at a period of the year usually considered the least advantageous. Governor Dix made the fight possible by refusing to consider a charter until there had been public hearings upon it. This was the first step leading to the defeat of the measure. To offset this, the legislative committee fixed the hearings for August, at a time when most of those who were actively interested in such questions were absent from the city on their well-deserved vacations. Notwithstanding this, the younger men took hold of the fight, abandoning their summer outings, and began an attack which eventually resulted in the routing of the forces back of the charter. In this fight the active secretaries of such organizations as the City Club, the Citizens' Union, and the Bureau of Municipal Research, to mention only a few of many organizations that enlisted, did some of the most effective work that has thus far been accomplished along militant civic lines. Amendment after amendment was suggested and adopted, and still the discontent with the charter grew under the shrewd leadership of the allied forces. The Mayor gave up his coveted veto power over franchises, the provisions undermining the civil service law were abandoned, and still the friends of the charter were unable to muster sufficient votes to pass the bill, the senators feeling in their districts the influence of the compaign which had been carried on in them.

New York has been saved a dangerous experiment and an audacious attack on its privileges; the work of years has been preserved, and the civic sentiment of the city has been aroused, educated, and organized in a way that promises much for the future.

CONTINUATION SCHOOLS.

According to Mrs. Ogilvie Gordon, D.Sc., Ph.D., the experience of Edinburgh has proved that the working of a school employment bureau is a most suggestive and helpful adjunct in the development of continuation classes. The organizer there says that the lads, on leaving the elementary schools, now find themselves ringed round by a chorus of favorable opinions so strongly expressed in the workshop, in the home, at the bureau, and among their companions, that they accept what appears to be the inevitable, and pass at once into the continuation school system.

In proportion as the school authorities are able to demonstrate to the people in any locality that they model their continuation teaching on practical lines, and are able to guide the young wage-earners wisely and help them over early difficulties, these authorities will begin to attain their due place and importance in the minds of the people, and our national ideals of education will gradually be raised. Legislation alone will not do this. It can only be achieved by slow and natural processes of evolution, working in the minds of the great rank and file of the nation. People will have belief in "education" just in so far as they see that it is an apt training for social life, that it draws out the good will and intelligence of the young minds, inspires ideals of moral rectitude, infuses continuity of purpose, and brings some support to the weakest by the inculcation of steady habits. The interaction of public opinion and educational method is such that the two must make progress together; hence the educationist may be kept to the living needs and daily occupations of the community, the better for both.

If in Dr. Gordon's opinion, England is to keep its place in the foremost rank of industrial nations, it cannot afford to allow any social gulf or arbitrary separation between the teacher and the employer. Its efforts have all to be in the direction of bringing together the teacher (or his representative) and the employer, and to make them take a common interest in the young lives growing up beneath their eyes.

Uruguay has a new hours-of-labor law, the principal features of which are as follows: An eight-hour working day for all workmen, including industrial and commercial employes; one day of rest after every six working days; a state pension for working women just before and after confinement, during which period they will not be allowed to work, such pension to be paid by the state pending legislation on insurance and workmen's savings banks; and provision for special inspectors who will command the confidence of the working classes, to see that the provisions of the law are observed in factories, workshops, and offices.

Exhibitions, showing in graphic form the prevention of consumption, have been shown in every state in the United States except Nevada, Arizona, New Mexico, and Wyoming, and also in most of the Canadian provinces, and in Mexico, Porto Rico, and Cuba, according to a bulletin issued by the National Association for the Study and Prevention of Tuberculosis. The bulletin also shows that 25 states and 16 cities have permanent and traveling exhibits besides the two operated by the National Association itself, the total number of such displays being over 200, including about 150 small school exhibits.

In June, according to Consul Augustus E. Ingram of Bradford, England, an experimental trackless trolley-car route was formally opened in Bradford and one also in Leeds. As these are the first examples of railless tram routes in the United Kingdom, the experiment will be watched with interest by other municipalities. It is anticipated that the low capital expenditure, which is 20 per cent less than that of a tramway system, will enable many districts not served at present to obtain an efficient service for passenger and freight traffic at a moderate cost.

The sale of Red Cross Christmas stamps will be continued this year along previous lines. There seems to be some misunderstanding concerning a recent order of the Post Office Department. This order forbade the placing on the face of envelopes any seal or other "non-postage" stamp. The reason for this is obvious, but this does not prevent the placing of the Red Cross seal on the back of the envelope. This year the Christmas seals will be according to a new design.

"Preparing for Social Work" is the title of the suggestive announcement of the Chicago School of Civics and Philanthropy for the year 1911-1912. This institution, which has done splendid work in the past, is now better equipped than ever for effective work in its chosen field. This year's announcement will be interesting and suggestive to all who are interested in this field of endeavor.

Copies of the first annual report of the Committee on Philanthropy and Social Service of the Diocese of Los Angeles can be had of the chairman, the Venerable Thomas C. Marshall, 523 South Olive Street, Los Angeles. This report deals with the basic problem of poverty, with health, the social vices, intemperance, crime, and town and rural conditions.

Massachusetts now has a law under which it is possible to get an order from the court in cases of wife desertion to have the deserter committed to hard labor and an order made that 50 cents a day from the proceeds be paid to the family or to the institution taking care of the wife or children.

In a recent speech Governor Wilson said he knew what it was to be a conservative, because he had had to be trained out of it himself; and yet he refused, he said, to be called a radical, preferring the appellation of a "a conservative who has got a move on."

The Bishop of Newark has added the Rev. W. D. P. Bliss of the American Institute of Social Service to the Social Service Commission of his diocese.

The Chief of Police of Los Angeles is working out a scheme whereby emergency patrolmen will be equipped with speed roller skates.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE JOINT COMMISSION TO REVISE THE HYMNAL.

To the Editor of The Living Church:

THE Joint Commission appointed by resolution of the General Convention of 1910, to revise the present Hymnal of the Church, takes pleasure in announcing that it has proceeded actively and can report progress in its work. Its first communication, June 24th, was published at a time, perhaps, when many Church people were away from home, and it is deemed wise to quote a part of that report, as follows:

For the present year the Joint Commission proposes to give its entire attention to the consideration of the enquiry, What hymns and tunes should be omitted from the Hymnal?

The resolution adopted by the Joint Commission reads as follows:

"*Resolved*, That the object be to obtain through the Church papers and otherwise suggestions from Church people as to what hymns and tunes might well be omitted from the present Hymnal."

The Joint Commission hopes, therefore, that there will be a general interest taken by the clergy and laity to send to the secretary, Mr. Morris Earle, Church House, Twelfth and Walnut streets, Philadelphia, the numbers of those hymns and tunes which, in the judgment of the correspondents, might reasonably be omitted from the Hymnal.

The Joint Commission is considering, and, until the end of the present year (1911), will be considering omissions only. After January 1, 1912, a call for new hymns and tunes will be issued.

Morris Earle, *Secretary,*
Church House, Twelfth and Walnut Sts.,
Philadelphia, Pa.

THE ENGLISH ARCHBISHOPS AND THE VETO BILL.

To the Editor of The Living Church:

YOUR London correspondent in his letter in your issue of the 16th inst. adversely criticizes the Archbishop of Canterbury and other prelates who voted on behalf of the Parliament (Veto) Bill in the House of Lords, and so ensured the passing of the measure. He would have your readers believe that they acted traitorously and that for the sake of the country and the Church they should have opposed the bill to the bitter end.

Let me assure you that the majority of thinking men in this country believe that the Bishops did the best thing in the circumstances. Had the bill been defeated, a crowd of Radical peers—mere puppets—would have been created for the express purpose of carrying Radical measures through the House at a rush; in which case we should have Disestablishment and Disendowment and other destructive measures thrust upon the country without its being consulted, and that, in the course of a few months.

But this new Act provides that the Lords must reject Government bills for two years before they can become law independently of the peers. The Government's attack on the Church, the secularization of the Church schools, and other predatory measures, will be sprung upon us next year, but we have two years' grace, thanks to the far-seeing policy of the Archbishop. And much may happen in two years!

This is the saner view of the matter, and your correspondent has given you only one side of the question, and that not the one that commends itself to the majority of English Churchmen.

Yours truly, E. S. Field.

The Vicarage, Buckland Newton, Dorchester, England,
September 26, 1911.

"MRS." IN PARISH REGISTERS.

To the Editor of The Living Church:

MANY thanks to the Rev. Clifton Macon for his protest in your issue of September 30th.

May I suggest how the ugly abbreviation "Mrs." is easily avoided by a simple device? Write the name thus: Mary Elizabeth [Hall] Brown; the name in [ ] being the maiden surname. Should she be married a second time, do not make a new entry, but simply enclose Brown in ( ) and add the new name in the open, thus: Mary Elizabeth [Hall] (Brown) Smith.

May I add a plea to that of Mr. Macon? In "revising" the parish list of communicants, do not rewrite. Every such attempt results in unwitting omissions; and later entering of those disturbs the *historical continuity* of your register; and two such rewritings will make your "record" no better than a scrap basket.

By a system of cross-references in a communicant list, family relationships may be so clearly set forth that no matter how widely separated on different pages names of husband, wife, and children may be, they will all appear at a glance.

Do the clergy who should make entries in parish registers realize that it is a blunder of hugest proportions not to keep entries carefully entered up to date?

It amounts to a crime, whose many ill effects may perhaps not at once appear, to fail to learn and enter concerning each person registered, to the most minute point, all the details called for by the laws of the Church, or are needed by the state or national law for the most complete identification of the individual.

St. Luke's, Seaford, Del. Clarence Ernest Ball.

BISHOP PETERKIN'S "OPEN LETTER."

To the Editor of The Living Church:

I LEARNED only this morning that the article to which, in my Open Letter of last week, I took exception, was not from a Bishop, but from a presbyter of the Church. Please make this correction public.

Faithfully yours,
October 6, 1911. Geo. W. Peterkin.

To the Editor of The Living Church:

MY good brother, Bishop Peterkin, is in favor of retaining the word Protestant in our Church title because it involves a denial of the Real Presence in the Eucharist, the Sacrament of the Mass, Eucharistic Adoration, and Sacramental Confession. These doctrines, he holds are Roman errors, repudiated by our Reformers, and not in the Prayer Book. On the other hand, many conservative Churchmen of different schools object to the term "Protestant" because it has come to mean a rejection of authority, of the plenary inspiration of Holy Scripture, of the supernatural generally, and miracles. It echoes the rationalizing spirit of the day, tends to a denial of the Deity of Christ, of the Virgin Birth of Christ, of the Resurrection of the body.

Modern Protestantism stands, therefore, for a decadent Christianity. As conservative and evangelical Churchmen we wish, therefore, to get rid of the title.

In the interests of peace, I would point out that what we Churchmen agree in believing, is not the Roman doctrine but one which is largely repudiated by Protestant sectarianism. We believe in the Real Presence. But our belief does not involve the Roman doctrine of Transubstantiation. Rome makes the manner of the change wrought by the consecration a dogma. We do not pretend to define the manner, but leave it a mystery. The Presence is after a heavenly and spiritual manner, ineffable and sacramental, and not in accordance with natural laws. Sectarian Protestantism denies the Real Presence and regards the Communion as a mere commemoration service. The word Protestant is thus associated with Zwinglianism. This is not the doctrine of the Prayer Book or of our reformers. Do we wish to be Zwinglianists? Shall we not get rid of a title that so compromises us?

Then as to the "Sacrifice of the Mass." We do not hold that the Eucharist is a repetition or an addition to the work of the Cross. We do believe it is a sacrifice or offering made to God. Thus our Prayer Book bids the priest say, "these thy Holy Gifts which we now *offer* unto Thee." Our American Prayer Book also calls the holy table an altar, and an altar implies sacrifice. Now our Lord's Sacrifice had three parts to it. He freely offered Himself in the Upper Chamber. He offered Himself with the shedding of Blood on the Cross. He presented Himself as the Lamb slain before the Eternal Father in heaven. In the Eucharist we commemorate the voluntary offering of Himself. We make an unbloody and symbolical memorial of His death on Calvary, and plead, in union with our ascended Lord, the all-sufficient merits of His sacrifice. But in Protestant sectarian meeting-houses there are no altars, for they have no sacrifice to offer. Protestantism thus denies the existence of a form of worship which is essential to our Church. Ought we not to unite in repudiating a title which denies what our Church and our Prayer Book teach?

Again, then, as to "Eucharistic Adoration." We Catholics do not adore the elements. Why not take our word as brother Christians for it? If we knelt down in worship before Christ when visible, we could not rightly be accused of worshipping His dress. Now our acts of worship are not paid to the elements, which are like the veils of His Human Body, nor to His Human Body apart from His Soul, nor to His Soul apart from His Divinity, nor to His Divinity apart from His Divine Person. His Divine Person is the object to which our adoration is paid.

He does not move from the right hand of Power, but abiding in His Spiritual Body the Church, makes Himself manifest within it, even as we believe that, without moving, He appeared to Saul on the roadway to Damascus. Our acts of worship, being directed to the Person of the Son of God, cannot be censured as idolatry, or Romanism, or as denied by our Prayer Book.

The worship of God enters largely into our Communion. On

entering the church, which is God's covenanted meeting place, we kneel down and recognize His Presence, but do not worship the building. Protestantism does not do this. It does not believe in the doctrine of holy or consecrated places or things. It regards the Communion elements as simply unchanged bread and wine. It receives them sitting in its pews, with the bread and wine passed around on a waiter. Why, out of fear that our Eucharistic Adoration means something we repudiate, do you wish to retain the term Protestant, which implies something Churchmen of all schools abhor?

"Sacramental Confession" is, I know, a bugbear. It cannot however be denied that provision is made in the Prayer Book for confession before God in the presence of a priest, and a form of absolution given for the priest to pronounce. When, by whom, or how often, it is to be resorted to, are too large questions for present treatment. But all of the Catholic school recognize that it is not obligatory—as Rome teaches—but voluntary. It is a prerogative of priesthood and the right of the laity to use it as they please. It is an ancient mark of the Apostolic Catholic Churches. To deny it, by the use of the term Protestant, is to disparage our own heritage. Our Church certainly holds that her priests have power to declare and pronounce to penitents, the absolution and remission of their sins. This, sectarianism denies. Why then adopt a name which rejects what we Prayer Book Churchmen hold?

Let all Churchmen try to draw together. Each school needs the others. They are, when charitably understood, complementary, not contradictory. Much of all our differences lies in words. It is largely through verbal misunderstandings that we are kept apart. Thank God, however, theology is not religion, and it is religion that makes us all of one heart.

C. C. FOND DU LAC.

To the Editor of The Living Church:

BISHOP PETERKIN'S interesting Open Letter induces me to call attention to the fact that our American Prayer of Consecration contains a more highly developed statement of Eucharistic sacrifice than the English service does. English writers like Hooker were handicapped by the limits of their service book, and those who felt that the English book was too elementary in its statement have often overlooked our book and sought guidance beyond our pale.

It is sometimes hastily assumed that "sacrifice" necessarily means "sacrifice for sin," and that Eucharistic Sacrifice implies a repetition of our Saviour's sin-offering. The Prayer Book is very distinct on this point. There were many sacrifices under the old law, all of which were fulfilled by Christ, but it was the Sin Offering only which His sacrifice precludes repeating. The Thank Offering and the Peace Offering were just as concrete in outward form as the Sin Offering, which necessarily preceded them. Hence, to assume that because we speak in our prayer of "this our sacrifice of praise and thanksgiving," we mean that we are *only* offering praises and thanksgivings, is to overlook the true sense. We are making a true thank offering or Eucharist.

Great scholars as were Drs. Bright and Medd, in their translation of our American Prayer of Consecration in the appendix of their Latin version of the English Prayer Book, they overlooked our use of the word "sacrifice" where it does not appear in the English Book. We say, "did institute and in His Holy Gospel command us to continue a perpetual memory of that His precious death *and sacrifice.*"

The prayer for the whole state of Christ's Church, being historically part of the canon, shows "alms and oblations" offered as free-will sacrifices. Then, after the words of institution, the priest says, "We, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now *offer* unto Thee, the Memorial Thy Son hath commanded us to make." This clause refers back directly to the statement already quoted from the opening of the prayer about the "perpetual memory" of Christ's precious death *and sacrifice.* One sacrifice for sins, once offered, *perpetually pleaded* by its memorial, is therefore the teaching of the prayer.

This is the "sacrifice of praise and thanksgiving," made with what Christ has given us for the material of the sacrament; and, because also, we being many are "One Bread and one Body," it is supplemented by the "living sacrifice" of "ourselves, our souls and bodies," offered and presented *here,* that is to say, in the mystery of a corporate union with Christ in the sacrament.

This is not contrary to the teaching of the English book, but is simply a better developed teaching. We do not need to go out of our own communion or our own doctrine to get this full statement.

I hope Bishop Peterkin will think I have not gone further than our own formularies, as I am most anxious to have the Church behind me, and the whole Church, in sacramental teaching.

Faithfully yours,

Marquette, Mich. G. MOTT WILLIAMS.

[CONDENSED.]

To the Editor of The Living Church:

THE editorial reply to "An Open Letter," in your issue of September 30th, makes a strong point when it reminds us that the authorities upon which the writer of that letter bases his contentions have no value except it be of a cumulative sort. And it is scarcely to be maintained that such an accumulation, drawn from all the ages of the Catholic Church, would support the distinguished writer's position wherever he attacks the *real* teaching of the Anglican communion. He may find distinctly Roman teachings and definitions open to some attack, but it is a real tribute to the loyalty and orthodoxy of our catholic-minded clergy that he should find it necessary to put the language of the Council of Trent into their mouths before finding ground for his attack upon them. There may be a party somewhere in the Church that maintains that the Tridentine definitions are of authority for us in a binding sense, but the present writer has never met a single member of it.

Catholic-minded clergymen believe in the Real Presence, the Sacrifice of the Mass (the phrase is of your correspondent's choosing), Eucharistic Adoration, and Sacramental Confession just in so far as these doctrines are clearly taught in the Bible and the Book of Common Prayer, which possess for us a definite and binding authority which the "judicious Hooker," etc., being for the most part catholic-minded clergymen, would be among the first to concede. These definite and binding authorities are not extensively quoted in the "Open Letter." . . .

Since your learned correspondent has brought the black-letter rubric across the Atlantic, he will allow us to supplement the American Catechism with a quotation from the English. Where we are taught to say "The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper," the English have it, " . . . which are verily and indeed taken and received . . . "

There seems to be a difference of opinion as to whether or not the use of the word "Mass" is unfortunate. The Rev. Percy Dearmer, in *The Parson's Handbook,* 7th edition, p. 302 n, says: " . . . It would, I think, be wrong to respect a prejudice so illogical and uncharitable. Numbers of Christians think the word *Mass* describes a service which is not the Lord's Supper, and this service they hate. This extraordinary misconception makes it imperative upon us to teach them: (1) That the Mass is not a service which only Roman Catholics possess. (2) That it is wicked to hate the Holy Communion, whatever name may be used to describe it. (3) It is as stupidly blasphemous to talk of abolishing the Mass as it would be if Roman Catholics talked about abolishing the Lord's Supper. That the English Church was reformed on the distinct understanding that the Mass should not be abolished; and if it is an offence to use the word, then the English people were cheated and the Reformation was carried out under false pretenses."

Lyndonville, Vt., October 2nd. JOHN COLE MCKIM.

[CONDENSED.]

To the Editor of The Living Church:

I AM sure that many feel with me that your reply, in last week's issue, to Bishop Peterkin's letter fully covered the ground. What you said may be taken to represent the Catholic position in the best way. Even though Bishop Peterkin and those who think as he does may not agree with you, yet they must commend the spirit and temper in which you wrote. If we could only start and keep up an active and zealous competition in trying to see who can show the most gentleness, tenderness, sweetness, and forbearance, there would be a swift and speedy coming together on common ground of some kind. When members of a family fall out and quarrel, the trouble at bottom is not that they disagree about certain things, but that they don't love each other enough: from this springs the disagreement, and the drifting apart. Only out of a soil lacking in love can spring up any "root of bitterness" that will cause serious trouble. This isn't theology, but something which every one knows from experience.

But now may I say a word in regard to some *practical* reasons why some of us have an intense dislike for the term "Protestant" as forming any part of the title of this—despite her many sad shortcomings—most Catholic branch of the Holy Catholic Church? . . . The more practical basis for the dislike of some of us for this name is in the sad effects of Protestant teaching upon the lives of many people—or rather one should say the *non*-effects of such teaching. Its frequently observed practical result is in many instances to unchurch thousands of people, who go drifting along in a Christian land, calling themselves Christians, but whose only idea of the worship of Almighty God consists in going to listen to some man preach. Sometimes they don't even do this, and never enter any kind of church from one year's end to another. Maybe their children go to Sunday school, and maybe they don't; perhaps they and the children have been baptized, perhaps they are not. You have no real hold upon the children, except through hope of some kind of reward, and cannot compel their attendance upon Sunday school or church, because you have no hold upon the parents. As for any idea of the obligation upon Christians to receive the Holy Communion—which the Bible that Protestants laud so highly says is necessary to salvation—why, that is as far from their consciousness as though they had been born in a heathen land, and not in what is supposed to be the very Rialto of Christendom. . . . The things which I have mentioned have nothing to do with the twelfth, the fifteenth, or the sixteenth centuries, but they confront us here and now in this twentieth century, in this era of the "Men and Religion Forward Movement." They are not at all concerned with

the views of Anglican theologians four centuries ago, nor with disputed points of doctrine now; but they have to do with the things which a "Christian ought to know and believe to his soul's health" here, and with what may effect his soul's salvation hereafter. I doubt very much if, when by final results, by their faults, that Roman superstition and false doctrine will result nearly so disastrously as the crass ignorance of the very fundamentals of the Christian faith frequently observed among those who have trained under Protestant influence. Therefore, "we Catholic clergy" object to the name Protestant, not on account of what it has come *from*, but because of what it has come *to*.

Yours truly,

Paterson, N. J., October 6th. William H. Watts.

To the Editor of The Living Church:

I HAVE read Bishop Peterkin's letter with much interest. Now there are a few questions which I would like to ask the good Bishop, because I must confess that with his interpretation of what the Church teaches regarding the Blessed Sacrament, I am at a loss to understand why this Church should continue to exist as a separate body. Does the Bishop think that any Protestant minister has the same right to administer the Holy Eucharist as a regularly ordained priest of the Church? If not, why not? If a regularly ordained priest is essential to the validity of the sacrament, then the sacrament must be more than a mere memorial service. If it is simply a memorial service, then why cannot any layman administer it? If there is no such thing as an Apostolic ministry, then why should the Church continue to exist? Is it because there are some people who like the particular form of service which the Church has set forth? Is it a sufficient reason for the existence of this Church as a separate body?

If the Bishop believes in an Apostolic ministry of Bishops, priests and deacons, and that only such a ministry is a valid ministry, then he must believe that there is some particular thing for each order to do. Does it require ordination to the priesthood for a man to be able to preach? We know that it does not. I know a lay reader who can preach better sermons than many priests. Is it absolutely essential that Baptism be administered by a priest? We know that it is not. Is it absolutely essential that marriages be performed by a priest? We know that it is not. We know that the bride and the groom are the ministers of the sacrament of matrimony and that the priest is the official witness and that he gives the blessing of the Church.

Why, then, are priests necessary? To celebrate the Holy Eucharist and to pronounce Absolution. Thus, no matter what any writers of the sixteenth century may have imagined, the Church does recognize that the Holy Eucharist is more than a mere memorial service. If it is only a memorial service, why should not any one who claims to believe on Jesus Christ be permitted to receive without being prepared, and ready and desirous of being confirmed? Why does the good Bishop quote the writers of the sixteenth century? Why does he not quote St. Paul? "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I. Cor. x. 16). Are not these words, when taken in connection with the words of Christ Himself, strong enough evidence of what the Church should teach and what we should believe? We must also take into consideration what the Church has taught in every age from the apostles down. If the Bishop believes that this Church came into existence with Henry VIII. in the sixteenth century, then I can readily understand his position; but if he believes in the Catholic continuity of the Church, I must confess that his position is something of a mystery to me, and so I ask for information.

W. M. Purce,

McLeansboro, Ill., October 6th. *Archdeacon of Cairo.*

[Condensed.]

To the Editor of The Living Church:

YOUR interesting editorial in the current number of your paper, on the terms "Catholic" and "Protestant" suggests the practical question, What is the radical difference between the two? The Reformers were convinced that many uncatholic additions had been made to the faith as once for all delivered to the saints, and they protested against these additions. They made the teaching of our Lord and His apostles as contained in Holy Scripture, interpreted in the light of the history of the early Church, as their final appeal. They refused to put upon the consciences of Christian people doctrines which are only at best "pious opinions." . . . You claim a share in all sections of the Body of Christ, to use all and to learn from all, but clearly there must be some principle of selection. We require all our candidates for orders solemnly to declare that they believe the Scriptures of the Old and New Testaments to contain all things necessary to salvation. Is this Catholic? What is your principle of selection?

Yours fraternally,

Philadelphia. Wm. Smythe.

To the Editor of The Living Church:

WHEN reading arguments against belief in the Real Presence, the use of Sacramental Confession, etc., as set forth by those in the Church who choose to call themselves Protestants, there is one very important practical consideration that always forces itself upon me. I think I am but voicing the experience of many, many persons in the Church to-day when I say that the "Protestants" are not the ones we laymen turn to instinctively for help in time of the soul's greatest need. Those who have lived an outwardly respectable life, or those who have known the depths of degradation and sin, when penitent, instinctively turn to those priests who are ready and willing to administer any of the sacraments that our Lord ordained for use in His Church.

Very truly yours,

New York, September 30th. E. H. Hall.

[A letter of rejoinder is at hand from the Bishop of West Virginia too late to be conveniently printed in this issue and will therefore appear in that for next week.—Editor L. C.]

EARLY AND EVENING COMMUNIONS.

To the Editor of The Living Church:

I AM aware that the Rev. Daniel Wilson, an Evangelical clergyman, had an early celebration of the Eucharist. I do not think he began the practice. In the *Annals of the Low Church Party*, vol. I., p. 344, it is stated: "In 1828, Mr. Wilson commenced a celebration of the Eucharist at 8 A.M., though how often we are not told. It was probably once a month." Early celebrations were not a partisan movement inaugurated by the High Churchmen.

I was not aware that Dr. Hook had an evening celebration. I should be glad if anyone would cite the authority for it, as I do not find it referred to in his *Life*. Possibly he may have had a Maundy Thursday celebration, but that it is a different thing. Evening celebrations, as established by Low Churchmen, have the aspect of a partisan movement, for the reason given for them, viz, to provide for the wants of the servant and laboring class, is evidently a fictitious one, as the Roman Church, which deals largely with this class, finds no need for evening Communion. C. C. Fond du Lac.

To the Editor of The Living Church:

WILL you permit me to correct a misstatement made by Fr. Thomas in his letter on Evening Eucharists, published in your columns of the 7th? Dr. W. F. Hook *did not begin Evening Communion* at the parish church of Leeds. The practice was introduced against the Dean's wish by his curate who, a short time afterwards, discontinued it. Another fact is that Dean Hook never himself attended these services.

Hopkinsville, Ky., Yours very sincerely,

St. Faith's Day. W. A. Tucker.

To the Editor of The Living Church:

IN reference to the not infrequent discussion of evening communions in your columns, may I call your attention to the following extract from the *Ecclesiastical Review*, a Roman Catholic journal which comes fairly close to being an authoritative popular organ of the Roman Church in this country? I call your attention especially to the concluding paragraph, which states that the "one objection" against the practice is that we are not used to it:

"The Italians and Evening Mass.

"Some of our readers fear the introduction of the proposed Evening Mass as Modernism, since Rome does not do it. . . . The fact remains that the evening was considered to be the most convenient time for celebrating mass for centuries; that it was done by our Lord and the Apostles and their successors; that it was discontinued only when the necessity for it had ceased because the number of monastic institutions and priests had increased, and the erection of large basilicas and the multiplication of church edifices in Catholic countries, especially Italy, as well as the social habits of the people, made it desirable to have the chief worship at the beginning rather than the middle or end of the day. Whilst Rome had but an average of 200,000 inhabitants, covering an area of 3,800 acres, it had more than 300 large churches, probably more than 200 chapels where people could hear Mass, and the number of mass priests was large enough to provide Masses for all the parish churches from six to twelve o'clock on Sundays and weekdays.

"Chicago, to take a random instance in the United States, with about ten times the area and population of Rome, has, for its Catholic residents of considerably more than half a million who may seek opportunity to hear Mass on Sundays, some 200 churches of limited size and about 400 priests. . . . .

"There is a large class of cart-drivers and hostlers, railroad laborers, Italians mostly, who work on Sunday mornings. They have to wash wagons, clean horses, and perform the hundred and one odd jobs which men in contractors' employ have to do. These men cannot be brought to church on Sunday mornings, and it is useless to say that Italians will not go to Mass. Many do not because they cannot. And this lack of opportunity strengthens their indifference where it already exists.

"What is true of the men is even more true of the women. . . . The Italian woman is usually the drudge of the home, in which she serves the men. She gets no time from morning to noon,

for she has to cook, to dress and tend the children, and provide for the men in her home or in the shack. These men demand her services, and demand them on Sunday morning. . . . Thousands of these men and women might go to Mass if it were possible to get a suitable hour for them.

"Now against all this, and what has been said already in these pages by pastors of experience and conscientious judgment, there is the one objection that we are not used to the practice. Meanwhile we are getting used to Socialism, and to the loss of our young people who might be gathered in the church of an evening instead of losing their time and money and virtue in picture house shows and worse places of secular amusement."—From the *Ecclesiastical Review*, September, 1911, page 340.

Very truly yours, IRWIN TUCKER.

General Theological Seminary, New York, October 4, 1911.

DEAN HODGES' HISTORY.

To the Editor of The Living Church:

THE Educational Secretary of the Board of Missions thanks all those who have sent in copies of Dean Hodges' *Three Hundred Years of the American Church*, and begs to say that he has now received sufficient copies to meet all requirements. If, however, there are any who still have copies that they would be willing to dispose of, if they will inform him, he will put their names on file, and in case a future emergency arises, make applications for the same. ARTHUR R. GRAY,

New York, October 7, 1911. *Educational Secretary.*

BISHOP BREWER'S PROPOSITION.

To the Editor of The Living Church:

PERMIT me a few words on Bishop Brewer's extraordinary proposition to give under "certain conditions" the episcopate to Protestant bodies around us, letting "them retain their present organization, standards of doctrine, and forms of worship." There is one "condition," and one only, upon which we can confer the episcopate anywhere, and that is, the religious body to which the episcopate goes must receive it with the obligation imposed upon it by Christ of "teaching men to observe all things whatsoever I have commanded you." Wherever the episcopate goes it carries with it the sacred deposit of doctrine entrusted to it by Christ, before a line of the New Testament was written. That deposit consists of the Creed doctrines, and also doctrines about two sacraments and four sacramental rites called Holy Orders, Confirmation, Absolution, and Matrimony. These seven traditions (seven, counting the Creed) are exhibited in our Prayer Book as things that "the Lord hath commanded," and therefore as things which all Bishops must teach and enforce in their respective jurisdictions in accordance with the Great Commission. So if our Presbyterian or other separated brethren receive the episcopate from us they must allow it to fulfil among them the duty imposed by the Great Commission of teaching all the above seven Catholic traditions. They can retain of "their present organization, standards of doctrine and forms of worship" only those things which will not contradict and interfere with their Bishops' enforcement of the aforementioned seven Catholic traditions. This principle of action will involve their allowing their new Bishops to require all their ministers at once to receive episcopal ordination, in accordance with the doctrine of holy orders; will involve their allowing the Bishops to require their ministers to teach their flocks the duty of receiving Confirmation; will involve also their allowing the Bishops to require all their priests to discharge the duty commanded them by God (as our Prayer Book teaches), of "declaring and pronouncing" to all penitents "the absolution and remission of their sins." By solemn ordination vows our Bishops are forever debarred from conferring the episcopate upon any religious body, save upon the condition that the said episcopate shall be allowed in its field of work to fulfil *all* the duties of teaching and practice which we find set forth in the Prayer Book as commanded by God. Away forever with the idea of setting up an episcopate anywhere which is to be privileged to drop *some* of the functions and duties of the episcopate enjoined upon it by Christ! The episcopate and its entire sacred deposit of doctrine must be received together, or not at all.

To avoid misconstruction, I will say that I consider St. James' sacramental rite for the sick as one of the priest's duties referred to in our Ordinal. But as the Prayer Book does not give it *explicit statement*, we can not require our Protestant brethren to make such statement in their formularies. CUSTIS P. JONES.

Baltimore, September 18, 1911.

THE PEACE OF GOD.

SICKNESS is discouraging and is hard to bear. But we should remember that the doing of the will of God is always the noblest, holiest thing we can do any hour, however hard it may be for us. If we are called to suffer, let us suffer patiently and sweetly. Under all our sharp trials let us keep in our hearts the peace of God. Under the snows of suffering let us cherish the fairest, gentlest growths of spiritual life. The outward man may, indeed, decay, but the inward man will be renewed day by day.—*Selected.*

Literary

BIBLICAL CRITICISM.

Studies in the Synoptic Problem. By Members of the University of Oxford. Edited by W. Sanday, D.D. Oxford: The Clarendon Press. 1911. Price, $4.15.

The thirteen essays and the Preface in this volume lay before the scientific world the tentative results attained during the period 1894-1910 in the Oxford Seminar on the Synoptic Problem. Not "results" in the sense of unanimous conclusions reached by all the members of the Seminar, but the conclusions of the individual essayists after the full Seminary discussions of the separate topics and the criticisms of preliminary efforts. Of course only the baldest description of the various points of view can be given here. But the Two-Document hypothesis is accepted by all the writers, and this part of the Synoptic Problem may be considered a closed subject. Of these two documents, St. Mark is discussed by Sir John Hawkins and the theory of a primitive "Mark" dismissed. The same writer contributes also a discussion of the content of the second document, Q, reaching the conclusions ordinarily accepted. Q is likewise the chief theme of Mr. Streeter, who argues for rather more Lucan matter in Q than Sir John Hawkins thinks probable, and who also argues for the Lucan order of the Q passages. Dr. Bartlett contends that Q was expanded from some definite source before it reached St. Luke, and Mr. Allen contends for the principle that is somewhat the same, although the details are very different. As to other matters, Mr. Streeter maintains that St. Mark used Q, contributes an Appendix on the Eschatological problem, and gives a remarkably brilliant essay on the literary evolution of the Gospels. Mr. N. P. Williams writes an able (but perhaps superfluous) refutation of Wendling's extraordinary Marcan theory, and Mr. Addis compares Synotic with Pentateuchal criticism—his interest lying rather in the latter. His essay, however, is a definite piece of apologetic for the Gospels.

All the conclusions are passed in review by Dr. Sanday in the Preface. Two changes are made in his own position, for he now allows a use of Q by St. Mark and accepts for St. Luke a third written source (L) in addition to the other two. He still maintains, however, that the Second Gospel used by the other Evangelists differed in slight matters from its present form.

The impression given by the essays as a whole is that Synoptic criticism is accepting steadily more and more of the conclusions of Bernhard Weiss—something notably true in Dr. Sanday's case. Dr. Weiss' opinion of the very large extent of Q, however, finds no support, and is passed over in silence. Likewise the work of the modern French writers is passed over in silence, for there is no real reference at all to Loisy and none at all to Nicolardot. However, some omissions were inevitable.

Praise of the work is of course needless. But, equally of course, its interest is purely technical and it is in no way meant to serve as an introduction to the Synoptic Problem.

BURTON SCOTT EASTON.

The Book of the Prophet Isaiah. With Introduction and Notes by G. W. Wade, D.D., Senior Tutor of St. David's College, Lampeter. New York: Edwin S. Gorham.

This, the latest volume of the "Westminster Commentaries," is the first of this valuable series wherein the issues of modern criticism have clearly appeared. One cannot write a book upon the great prophet of the eighth century before our Lord, without facing the problems which it raises and without recognizing that some of those problems have been really solved. It is an evidence of the care with which the series has been edited that the general editor, Dr Lock, adds to the usual note which prefixes all the volumes, a further note of introduction in which he pleads for a patient judgment of that in the book which may seem to some readers "precarious and subjective." "It must always be remembered," he says, that the decisions arrived at "are never arbitrary or capricious; they are not attempts to explain away anything, or to prove foregone conclusions: they are the attempts to face real internal difficulties in the text, to explain exactly what the author meant, and at what point in history the words were spoken."

The book begins with some eighty pages of very valuable introductory material, divided into four chapters. In the first of these Dr. Wade outlines the structure of the Book of Isaiah, and shows in general his reasons for regarding the book as originally the work of three separate men. The first of these was Isaiah himself, whose prophetical activity is especially connected with the reigns of Ahaz and Hezekiah. The second, called for convenience Deutero-Isaiah (being chapters 40 to 55 in our book), ministered to the Jews of the Captivity in the years 546-538 B. C. The third, Trito-Isaiah (being chapters 56 to 66), labored among the Jews of the little colony

which Nehemiah found when he journeyed from the east to their aid—say about 445 B. C.

In the remaining three chapters of the Introduction, Dr. Wade takes up each of these three prophetic elements of the book, giving us sections concerning the origin and date, the historical background, and the theology of each of them. In the course of the discussion he makes it plain that the division is still a tentative one, and that each section is probably made up of many different collections of prophecies which were used at first separately, and only assumed their present form after they had passed through the hands of many editors.

With this general conclusion we have no quarrel, especially as the author claims for it no finality. Indeed we could wish that the principle had been carried a little further, for the whole commentary suffers somewhat from the fact that it seems necessary constantly to commend and justify the critical conclusions above stated. We should like to see a commentary on Isaiah properly so-called, *i.e.*, a book which should deal simply with the work of the great prophet who dared to oppose Ahaz and who was the real backbone of Hezekiah. The remaining chapters, beginning with chapter 40, should then be treated in a separate volume. No doubt there is a deep spiritual affinity between the various writers whose works, for that very reason, have been grouped under Isaiah's name, as one may see by a comparison of the theological ideas which Dr. Wade ascribes to each of them. But we need to get free of the later parts of the book, in order to appreciate, at its real value, the work of the great prophet of "Judah's Indian summer." Dr. Wade's comments in the main part of his book are less satisfactory than the introduction. They are clear, definite, and as a rule unimpeachable, but they greatly lack in imagination. We shall take for an example of this his treatment of the great seventh chapter. There are full notes on all the difficult words, and also an appendix wherein various explanations of the passage are reviewed. It is, however, only in a note upon a note, and that in fine print, that we read, "the *young woman* may possibly be a figurative expression for Judah: *Cf.* the personification of the nation as a virgin" (37: 22). Dr. Allen, in his great commentary on St. Matthew, says: "There are signs that the view that Isaiah was using current mythological terms, and intended his 'the virgin' to carry with it the sense of supernatural birth, is rightly regaining ground." It has always seemed strange to us that no commentator was willing to use the clear title for Judah, "the virgin-daughter of Sion," in the thirty-seventh chapter, as a key to the interpretation of the seventh chapter. For in this last Isaiah was surely speaking a parable, whereby he meant Ahaz to understand that God's power would be manifested in Judah herself, if only the king had patience to wait God's time. "Immanuel" stands for the manifestation of God in His chosen people, and signifies no individual until we come to the time of our Lord, when the prophecy receives its complete, though even then not its final fulfilment. In every age it is the duty of God's Church to bring forth and manifest "Immanuel." Only in one particular age was the prophecy narrowed, or rather concentrated, upon the faithfulness of our Holy Virgin and the Birth of one Divine Child.

There is no doubt, however, that Dr. Wade's book will prove to be a valuable and dependable volume, and it seems probable that it represents, in the main, approximation to the actual facts of that authorship and history concerning the "Book of Isaiah," to which criticism is gradually settling. Harvey Officer, O.H.C.

SOCIOLOGY AND CIVICS.

The Handbook of Settlements is a comprehensive description of settlement work in the United States, being a continuation of the former bibliographies published by the College Settlement Association. The present volume has been prepared by Robert A. Woods (a member of the General Commission of the Church on Social Service) and Albert J. Kennedy. These men have done their work with characteristic thoroughness and have produced a volume of great usefulness within its limitations: that is to say, the volume does not purport to include references to work like that which is being done by the Cathedral in Chicago and by the various city mission societies of the Church. It is to be regretted that the usefulness of so excellent a volume should be curtailed by the fact that it has no index and there is no classification of the settlements according to their control. The religious or non-religious affiliations of the settlements are noted under the subheadings, but further than this there is no effort made to show how the various religious bodies "show up" in the list, although including such religious settlements. In the opinion of the editors, "a typical settlement under American conditions is one which provides neutral territory traversing all the lines of racial and religious cleavage. A house which is wholly unsectarian not only from the point of view of its staff, but as judged by the various elements in its neighborhood, represents the main action of the kind of social enterprise set forth." Nevertheless where religious effort is conducted in a settlement without willing or conscious invasion of other religious loyalties, it has not been construed as carrying the house in question beyond the limits of the settlement field.

The Episcopal Church shows up well, having settlements in Birmingham, Ala., Los Angeles, San Francisco (2), La Grange, Ga., Baltimore, Boston, Minneapolis, St. Louis (2), Buffalo, Brooklyn, New York, Philadelphia, East Greenwich, R. I.

A number of institutions like the Lighthouse of Philadelphia and the East Side House of New York are fairly entitled to be considered as Church institutions, but are not so regarded in this volume. Notwithstanding these limitations, however, the volume is a highly important one and shows in an effective way the extent of social work along settlement lines in the United States. (New York: Charities Publication Committee, Russell Sage Foundation.)

The City Beautiful is the title of an attractive and informing book issued by the Charities Publication Committee of New York. Although actually the proceedings of the First Annual Conference of the Mayors of the Cities of New York State, held in Schenectady, the volume is a good deal more than the usual report of proceedings, inasmuch as care was taken to have all the speeches relate to one subject, and they were very carefully correlated. Among the questions considered were: The moral responsibility of a community for the protection of health and life, municipal duties in the conquest of tuberculosis, methods of determining economic losses from preventable diseases, and how to get competent health officers. (New York: Charities Publication Committee, 1911. Price, $1.00.)

We have heretofore noted a forthcoming volume edited by Clinton Rogers Woodruff, entitled *City Government by Commission*. We now understand that this is one of a series of volumes to be issued under the general title of "National Municipal League Series," all to be under the editorship of Mr. Woodruff.

Among the other volumes which the Committee has in early contemplation is one on the "Initiative, Referendum, and Recall," to be edited by Prof. William Bennett Munro, of Harvard. Prof. Augustus Raymond Hatton, of the Western Reserve University, Cleveland, is at work on a volume on "Constitutional Municipal Home Rule," and Dr. Clyde L. King, formerly of the University of Colorado, now of the University of Pennsylvania, will edit the volume on "Franchises." The papers prepared by the Committee on School Extension will also be published in full in the series, with Edward J. Ward of the University of Wisconsin as editor. Other volumes planned for deal with "Municipal Recreation," "City Planning," "Municipal Health and Sanitation," and "City Finances." The order for these volumes as also for the new edition of the League's "Municipal Program" published in connection with Horace E. Deming's "Government of American Cities," the price of which is $1.65, including postage, may be sent to the National Municipal League, North American Building, Philadelphia.

POETRY.

John Murray's Landfall. By Henry Nehemiah Dodge. New York: G. P. Putnam's Sons, 1911.

John Murray, broken hearted by his excommunication from the Church and by the loss of a beloved wife, fled from England in the year 1770 with the thought of burying his grief in the wilderness of the New World. He was shipwrecked on the Jersey coast near the little hamlet of Good Luck, where he was welcomed, as one expected, by Thomas Potter, who in faith had built a meeting house and was awaiting the preacher whom God would send. Potter would take no refusal but insisted upon installing Murray in the humble temple thus prophetically made ready for him. From this center he preached an apostolate through the northern colonies, from city to city, through storm and cold, on horseback and afloat, having no settled home for ten years and living a life of the most noble idealism. Mr. Dodge has made a true epic of the Murray story in hexameters and in broken meter interspersed with sonnets of every mode. The unpretentious little volume contains a great deal of noble poetry, and it is impossible to speak too highly of the inspiration which, surviving these long years, lives again in the devout versifier. He has been a student of the magnificent poetry of the Scriptures, of the splendor of the Miltonic periods, and even the light gayety of the Elizabethans. The book tempts to quotation, a temptation to be resisted because a limit would be so difficult. Erving Winslow.

OUR DEBT OF LOVE.

The world abounds in sorrow and suffering. It is full of sad hearts and hungry lives; full of the pinches of poverty, the weariness of toil, of restlessness, and loneliness, and pain. Is it so, in any degree, because we are not paying the debt of love and sympathy we owe, not only to our relations and friends, but also in some measure to our poorer neighbors, and all our fellow-creatures? If our hearts are filled with the glorious radiance of God's love, we shall most surely find all sorts of ways of manifesting it. It will color all our actions, down to the very touch of our hand, or the smile we give to the little stranger child in the street. And if we do but live in the consciousness of owing a great debt of love, and then strive day by day to discharge it, we shall owe nothing else besides. And only as we do this can we please Him and be like Him who, because we had nothing to pay, has so freely forgiven our great debt to Him, and who has said, "If ye love Me, keep My commandments," one of which is, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."—*Marion A. Eedy.*

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

ONE of the serious hindrances to progress in many Sunday schools comes from the indifference of the parents of the children. They do not know what is being undertaken. They do not care very much how their children are getting on. They are quite indifferent where the children go to Sunday school, or whether they go or not.

This indifference comes from two different causes. On the one side is the parent who has no religious life himself, whose Sundays are days for mere recreation and enjoyment, and who either does not care to have his child taught religion, or treats it as a subject of such indifference that it is put after everything else.

On the other hand, there is the larger class of parents who do believe in the need of religious training for their children, and want them to have some, but do not care of what sort it is. They have no religious convictions themselves, and send their children to any school that seems convenient; or is attractive to the child, or perhaps is the school of some friend's choice.

IT IS VERY EASY to sit at one's desk and say the cure for this is to interest the parents. But the practical application of this truism is something quite different.

At the very bottom of it must lie an effort to show to, and convince, the parents that their children need religion and religious instruction and that they cannot be left in this matter until they are "old enough to decide for themselves." That terrible error has been exposed over and over again. We must persistently expose it still more often. To leave a child, in this matter of morals and of religion which affords the motive for morals, to the course of nature until the formative years are past, is the height of injustice to the child and of injury to the public. Few parents who have any pretense to right feeling would carry this to the extreme we have mentioned. But there are untold numbers who do take this stand on the religious side. Trying to give their children good manners and good morals, they quite overlook the importance of a definite religious basis for these. Caught by the cries against dogma, they foolishly think that there can be any other basis for moral conduct than a dogmatic one, if it is to be of lasting value.

WE MUST CARRY this out still further and insist that there is need for a very precise dogmatic foundation. In other words, we must teach indifferent parents, not Christianity of that nondescript character that marks so many Sunday school lesson courses, but we Church people must teach the Catholic faith, and seek to convince parents that the real welfare of their children depends on their being instructed not in "religion," but in that Catholic faith which was once for all delivered to the saints.

The following instance is a case where just this point needed emphasis. A little girl is the daughter of Church parents, both of whom were nominally communicants. She belongs to the parish Sunday school and is generally present. One very wet Sunday she was absent, and her mother explained by saying it was so stormy she sent her to ——— Sunday school, on the next corner, as she "did not want her to get into the habit of staying away." This mother was quite ignorant of any difference between the two schools, or the faith taught in them. That it could possibly make any difference where her little girl went, so long "as we are all bound the same way," or that by teaching her in this way that one school was as good as another she was doing her child any spiritual injury, never entered her head. And yet we must recognize that the Catholic faith and the life based on it are of the very greatest importance; and however men may call us bigots or think us very narrow, we must insist upon the children's right to be taught that faith and trained to live that life.

To insist upon this aspect of the religious training of the children in our dealing with parents, is to stand on sure ground. It may offend some, and if done brusquely, probably will have that effect, but there is no reason why it cannot be done gently and courteously and yet firmly.

TO STRIKE AT THE ROOT and insist upon the religious right of every child to a knowledge of the Catholic faith, and to a training in the life that faith requires, is not enough to overcome this indifference on the part of parents. We must do more than make them see that we think the children should be taught. We must create a positive interest in the school. Perhaps this may be done at the outset by the same means that certain private schools employ. A brief, attractively printed circular setting forth the purpose and grades of work of the school could be sent to each parent. The very novelty of such method would be sure to win for it attention. In a large school that has grown rapidly and well in Chicago, such a circular was prepared and sent to every house in the neighborhood.

The circular might well be followed by a visit on the part of the rector and superintendent, at which the plans and purpose of the school could be still further discussed.

Nothing creates interest like knowledge. To awaken curiosity and satisfy it in such a way as to quicken further curiosity is pretty sure to reap good results.

TO THE CIRCULAR and visit we would add the reports. It is surprising that more schools do not utilize the report card with their children. Why should not parents know what progress their child is making in religious learning? Why should the mere fact that, on account of the civil law, this religious instruction comes at a different time, and is given in a different place, lessen the value of a report on it? We would strongly advocate definite report cards, sent home each month, to be returned, just as school cards are, with the signature of father or mother.

INTELLIGENT INTEREST among the parents is peculiarly valuable with a graded school. The home influence can do so much to steady a child when the exigencies of grading result in heart-burnings and discouragement, or when there is needed a little incentive to work.

For work must be done in the Sunday school. It is not a play time, not a time when parents can be released from the care of their children for an hour or two. If it is to be dignified with the name of school, it must have within it scholars; and that means workers.

It is here that so often one needs to meet the indifference of parents. We are told that "Sally has so much work to do she cannot study any Sunday school lesson." But Sally has plenty of time for everything else, and can take up outside secular work that requires time. It is necessary to insist with parents that the Sunday school means work and that the child's religious welfare and development demand the expenditure of time and labor—of work, in other words. It must be our constant endeavor when dealing with parents to make them recognize the seriousness of this work and the necessity of their own children expending labor upon its preparation.

Not only work but time is required. If we can make the indifferent parent an interested parent, the tardy child, and the irregular child will cease to exist. Very often it would be found that a child's tardiness or absence is properly to be traced to the indifference of a tired mother or a careless father. Promptness and regularity are the fruits of interest, and this advantage is well worth the effort to secure them.

SUCH METHODS, provided the children's interest is quickened, will be sure to arouse an interest in even indifferent parents. A last suggestion might be made at this time, viz.: a gathering together of the parents from time to time, now for an exhibition of work done, now for the discussion of the work of the school, now for the explanation of certain aspects of that work, or what not.

But to secure the best results, there must be the removing of differences as well as of ignorance or prejudice from the parents of the Sunday school children.

IT IS EASY to slip into sin, but it takes a hard pull to work out of it. Sin is like a morass—the foot that once touches its borders sinks in deeper and deeper the longer one waits thinking about it. The world abounds in pitfalls for the unwary, but across its treacherous moors there runs the King's highway of holiness, a narrow way, solid if not smooth, and they that are wise keep to that righteous roadway, taking constant care not to make a false step, which will land them in the quicksands of iniquity.—*Selected.*

Church Kalendar

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Oct. 1—Sixteenth Sunday after Trinity.
" 8—Seventeenth Sunday after Trinity.
" 15—Eighteenth Sunday after Trinity.
" 18—Wednesday. St. Luke, Evangelist.
" 22—Nineteenth Sunday after Trinity.
" 28—Saturday. SS. Simon and Jude.
" 29—Twentieth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Oct. 18—Consecration Dr. Davies, Worcester, Mass.
" 18-23—B. S. A. International Convention, Buffalo.
" 24-26—Second Dept. Miss. Council, Newark, N. J.
" 25-29—Eighth Department Miss. Council, Sacramento, Cal.
" 26—House of Bishops, New York.
" 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
Nov. 8-9—Third Dept. Missionary Council, Baltimore.
" 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. E. P. Newton, of Valdez.
Rev. H. P. Corser, of Wrangell.

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

JAPAN.

TOKYO:
Rev. H. St. George Tucker, D.D., of Tokyo.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
Mrs. G. C. Bartter.

Personal Mention

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., has returned from a trip to Newfoundland, where he preached at St. John's in the Cathedral and other churches.

THE Rev. Dr. WILLIAM K. BERRY of the diocese of Maine, who has been assisting the rector of Calvary Church, Summit, N. J. (Rev. Dr. Walker Gwynne), has accepted an appointment by Bishop Lines to the charge of the Mission Chapel of the Annunciation, Oradell, N. J. Dr. Berry will take up his new work on October 15th.

THE Rev. R. M. W. BLACK, rector of Grace Church, Memphis, Tenn., has accepted a position as an Archdeacon in Southern Florida, with residence at Cocoa, Fla.

THE address of the Ven. WALTER G. BLOSSOM, Archdeacon of Madison, diocese of Milwaukee, has been changed from Lauderdale Lakes, Wis., to 916 East Gorham street, Madison, Wis.

THE Rev. HAROLD S. BREWSTER has resigned the rectorship of St. Agnes' Church, East Orange (diocese of Newark), N. J., and has accepted an appointment on the clergy staff of the Holy Trinity (Rhinelander Memorial) Chapel of St. James' parish, East Eighty-eighth street, Manhattan.

THE Rev. CHARLES A. BROWN, rector of St. Timothy's Church, Howard street, Brooklyn, N. Y., will succeed the Rev. William E. McCord as rector of All Saints' Church, Bay Side, Long Island. The new rector will take up his residence at Bay Side about November 1st.

THE Rev. ALEXANDER A. CAIRNS of South Haven, Mich., has accepted the chaplaincy of St. Katherine's School, Davenport, Iowa. Mr. Cairns will also have charge of the work at Trinity Church, Washington, and Christ Church, Davenport, Iowa.

THE Rev. SOMMERVILLE CUTCHAM of England has accepted a curacy at St. John's Church, St. Paul, Minn., of which the Rev. J. A. Schaad is the rector.

THE Rev. JOHN C. DENNIS has resigned charge of St. Athanasius' (colored) Church at Brunswick, Ga.

THE Rev. SYDNEY DIXON, rector of Christ Church, Bastrop, La., has resigned to accept the rectorship of Christ Church, Mansfield, La., where he enters upon his new duties on October 1st.

THE Rev. CHARLES J. FRENCH and wife, who have been abroad since last April, sail from Bremen on October 14th for their home in New York City.

THE Rev. MAXWELL GANTER, now curate of St. Martin's Church, New Bedford, Mass., will become first curate of Christ Church, New Haven, Conn., on All Saints' Day.

THE Rev. GEORGE C. GIBBS is now residing at Tulsa, Okla., and has charge of the missions at Vinita and Claremore, with oversight of the new work at Broken Arrow.

THE Rev. JOHN A. GARDNER should be addressed at Tulsa, Okla., where he will reside, and serve the missions of the Church at Okmulgee, Sapulpa, Weeletka, and Bristow.

THE Rt. Rev. ANSON R. GRAVES, retired Bishop of the missionary district of Kearney, should hereafter be addressed at Coronado, Calif.

THE Rev. R. D. HATCH has resigned a curacy at Christ Church, New Haven, Conn., and accepted the rectorship of Trinity Church, Southport, in the same state.

THE Rev. T. BOND HOLLAND, M.D., rector of St. Michael's Church, Trenton, N. J., has accepted the call to St. John's Church, St. John's Place, Brooklyn. Dr. Holland begins his new work on October 16th.

THE Rev. WILBUR S. LEETE, who recently resigned the chaplaincy of St. Katherine's School, Davenport, Iowa, has taken charge of Grace Church, North Clinton, Iowa.

THE Rev. EDMUND LUCIEN MALONE of St. James' Church, N. C., has accepted the charge of St. John's Church, Bainbridge, Ga., succeeding the Rev. J. Herbert Woodward on November 1st.

THE Rev. CHARLES MALTAS, who has been doing missionary work in the district of Salina, with headquarters at Dodge City, has accepted a call to Christ Church, Cape Girardeau, in the diocese of Missouri.

THE Rev. DOUGLAS MATTHEWS has resigned the rectorship of Zion Church, Rome, N. Y., and has accepted the rectorship of Grace Church, Newark, N. J. Mr. Matthews enters upon his new work November 16th.

THE Rev. JAMES B. MEAD, on account of ill health, has been compelled to resign the missions of Middleville and Fairfield, N. Y., and should be addressed at St. Mary's Convent, Peekskill, N. Y.

THE Rev. W. L. MELLICHAMPE has resigned the charge of the missions at Douglas and Jesup, Ga.

THE Rev. P. MURPHY, vicar of Epiphany Church, Washington, D. C., has resigned and accepted work in England. Mr. Murphy sailed from New York, October 7th, on the liner *Majestic*, and will take up his new work on his arrival in England.

THE Rev. FRANK HAY STAPLES has declined a call to become rector of the Church of the Redeemer, Astoria, N. Y., and will continue as vicar of St. Paul's Chapel, Baltimore, Md.

THE Rev. HARRIS B. THOMAS has resigned the charge of the missions at Valdosta and Quitman, Ga.

THE Rev. CHARLES HENRY WALTERS, formerly of the diocese of Fond du Lac, has received an appointment from the Bishop of Iowa as priest-in-charge of St. Matthew's Church, Iowa Falls, and St. John's Church, Eagle Grove.

DEGREES CONFERRED.

UNIVERSITY OF ST. ANDREWS.—LL.D. (honorary) upon the Rev. Professor ELMER TRUESDELL MERRILL, of the University of Chicago, at the recent quin-centenary celebration of the University of St. Andrews (Scotland).

ORDINATIONS.

DEACONS.

LEXINGTON.—On Sunday, October 2nd, in St. Paul's Church, Newport, Ky., Mr. JOSEPH EDMUND THOMPSON was ordained to the diaconate by Bishop Burton. The Rev. Charles Clingman, rector of the parish, presented the candidate, and the Bishop preached the sermon. The Ven. Frank B. Wentworth, Archdeacon of the diocese, and the Rev. Charles E. Crusoe, Corbin, Ky., assisted in the service as deacon and sub-deacon. Mr. Thompson will have charge of the missions of the Church in Mt. Sterling and Richmond, Ky.

WASHINGTON.—On Sunday, October 8th, in St. Andrew's Church, Washington, D. C., Mr. WILLIAM O. ROOME, JR., was ordered deacon by Bishop Harding. The Rev. J. J. Dimon, rector of St. Andrew's, presented the candidate, and the Rev. G. F. Dudley of St. Stephen's Church, preached the sermon. Mr. Roome will be an assistant at St. Stephen's.

PRIESTS.

VERMONT.—On Sunday morning, October 1st, in St. Paul's Church, Burlington, Vt., the Rev. CHARLES CHASE WILSON, a graduate of the University of Vermont and also of Trinity College, Oxford, Eng., was ordained to the priesthood by Bishop Codman of Maine, acting at the request of Bishop Hall. The candidate was presented by the Rev. Dr. Bliss, rector of St. Paul's Church, and the Bishop of Maine was celebrant and preacher.

DIED.

COX.—On October 4, 1911, at St. Paul's rectory, Willimantic, Conn., LAVINIA P., daughter of the late Daniel Townsend COX and Hannah Wilmot Cox, aged 87 years. Burial service and interment at St. Paul's, Glen Cove, Long Island.

NICKERSON.—At Pittsfield, Mass., October 5th, MARY LOUISA, wife of the Rev. Thomas White NICKERSON and daughter of the late Very Rev. Eugene Augustus Hoffman, D.D. Funeral services were held at St. Stephen's Church, Pittsfield, Sunday, October 8th. Interment at Garrison, N. Y.

SLOAN.—Suddenly on Tuesday, October 3, 1911, at his late residence, Richmond Hill, Long Island, N. Y., the Rev. ARTHUR SLOAN, in the 64th year of his age.

"O ye holy and humble men of heart, bless ye the Lord: praise Him and magnify Him for ever."

TUXBURY.—In Windsor, Vt., on September 13, 1911, EUSEBIA SABINE (WILLIAMS) TUXBURY, widow of Dwight Tuxbury.

WOODWARD.—CHARLOTTE A., wife of the Rev. Charles WOODWARD, passed away at her residence in Maplewood, New Jersey, Monday, October 2nd, aged 78 years. Interment was in Rochester, Minnesota.

RETREATS.

A three days' Retreat for ladies will be given at St. John Baptist House, beginning Thursday evening, November 9th, and ending Monday morning, November 13th. Conductor, the Rev. W. A. McClenthen. Apply to the ASSISTANT SUPERIOR, 233 East Seventeenth Street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

A CATHOLIC CHURCHWOMAN, with practical knowledge of housework, as assistant matron and supervising house keeper in a maternity-rescue home in the suburbs of Boston; one experienced in institutional work preferred. A beautiful home. Number of girls limited. Address, giving age, experience, and references, DEACONESS-IN-CHARGE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST for church in Garden of Canada. Choral Celebrations. Churchman. Good player. Knowledge of boys. Stipend three hundred from church, other paid employment. Opportunity for enthusiastic young man. Address: ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

WANTED to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address: G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

YOUNG MAN Wanted to work among boys and men in Church Settlement among cotton mill operatives. Club, athletic, and Sunday School work. Time for study. References asked. Particulars furnished upon request. The Rev. HENRY D. PHILLIPS, La Grange, Ga.

THE NEW YORK TRAVEL CLUB, Rochester, New York, wishes to engage clergymen, teachers, etc., to conduct parties through Europe next spring and summer. Write at once for information.

POSITIONS WANTED—CLERICAL.

A CITY CLERGYMAN, Canadian college graduate, age 45, married, no family, extemporaneous preacher, good reader, musical, earnest worker, desires a country parish or might make an exchange. Address: "X. Y. Z.," care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, desires parish or mission (latter, especially General Mission, City Mission, or pioneer work preferred). Experienced in all departments of Church work. References to ability, etc. Average salary. PRESBYTER, Box 243, Sidney, Nebraska.

POSITIONS WANTED—MISCELLANEOUS.

MATRON OR MANAGING HOUSEKEEPER for Institution or Private Home. Thoroughly understands children. Middle-aged. Reliable. Churchwoman. MRS. E. TALBOT, Winnetka, Ill.

ORGANIST CHOIRMASTER wishes change. Expert voice trainer. Highly recommended. Address: "C," care LIVING CHURCH, Milwaukee, Wis.

ENGLISH ORGANIST AND CHOIRMASTER (diplomated) desires reappointment. Recitalist and experienced choir trainer. Address A. R. C. O., care THE LIVING CHURCH, Chicago.

PARISH AND CHURCH.

THE working year of St. Mary's Embroidery Guild of St. James' Church, Philadelphia, will open November 2nd, 10 A. M., in the Guild House, 2210 Sansom Street. The Guild offers the highest class of instruction by a skilled artist in all kinds of ecclesiastical embroidery for either regular tuition rates or a return in work. Communications may be addressed to MISS MABEL I. BARNEY, Secretary, 2210 Sansom Street.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HAND-MADE LINEN LAWN SURPLICES from $8.00 up. Plain silk Eucharistic vestments, $20.00 a set. Correspondence invited. MISS CUMMINS, 413 Clinton Street, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

CHURCH REQUIREMENTS

PARISHES provided with RECTORS and ASSISTANTS, and ORGANISTS and CHOIRMASTERS. Write CLERICAL REGISTRY, or INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. Superior candidates.

TRAVEL.

VACATION TRAVEL FREE. A few European tours to organizers of small groups. Write for offer of free tours. Rev. GEORGE NASON, Box I, Wilmington, Del.

SHOPPING EXPERT.

SHOPPING IN NEW YORK by an expert. Also contracts taken for furnishing houses, hotels, clubs, etc. All work done in a practical manner, and with good taste. Careful attention given to details. Estimates furnished; no charge. ABBEY STUDIO, 103 West Ninety-first Street, New York City.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

THANKSGIVING OR HARVEST HOME.

We make a Special Service Leaflet for the above named festivals, with prayers, anthem, Sixteenth Selection of Psalms, the Lessons, and Hymns 472, 470, 200, 192. Price, at the rate of 50 cents per hundred postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled BY AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above $25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

THE GIRLS' FRIENDLY SOCIETY IN AMERICA.

The Annual Meetings of the G. F. S. A. will take place in New York City on October 23rd, 24th, 25th, 26th, 27th, 1911.

The Celebration of the Holy Communion (corporate) will be at Calvary Church, Twenty-first street and Fourth avenue, on Tuesday morning, October 24th, at 8 o'clock.

The Service for Members and Associates will take place on Thursday, October 26th, at the Cathedral of St. John the Divine, Morningside Heights and 113th street, at 8 P. M. Associates and Churchwomen are cordially invited to attend the Services and Meetings.

MRS. J. S. DAY.
Asst. Secretary G. F. S. A.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.
GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE FIELD IS THE WORLD

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 43 Dioceses and 23 Districts in the United States.

$1,500,000 is needed this year to meet the appropriations.

Full particulars can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 34 Summer St.

FALL RIVER, MASS.:
- City News Co., 24 N. Main St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

WOONSOCKET, R. I.:
- W. S. Preston, 188 Main St.

BURLINGTON, VT.:
- T. F. Ahern.

WINDSOR, CONN.:
- R. H. Barnes.

BRIDGEPORT, CONN.:
- W. A. McMonagle, 637 E. Washington Ave.

PHILADELPHIA:
- Jacobs' Book Store, 1210 Walnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

HARRISBURG, PA.:
- Dives, Pomeroy & Stewart.

HOUTZDALE, PA.:
- W. C. Langford.

BRIDGEPORT, PA.:
- W. H. Earnshaw.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

PLATTSBURGH, N. Y.:
- A. M. Warren & Co.

GLENS FALLS, N. Y.:
- Russell & Wait.

POUGHKEEPSIE, N. Y.:
- H. Trickett.

Buffalo, N. Y.:
R. J. Seldenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.
Allenhurst, N. J.:
H. C. Johnson.
Adrian, Mich.:
C. A. Choloner.
Shepherd, Mich.:
Henry Alvord.
Logansport, Ind.:
C. W. Graves.
Chicago:
Living Church branch office, 19 S. La Salle St.
The Cathedral, 117 N. Peoria St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.
C. McDonald, 6 W. Washington St.
Milwaukee:
The Young Churchman Co., 484 Milwaukee St.
St. Louis:
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.
Louisville:
Grace Church.
St. John's Church.
San Francisco:
Thos. Crowhurst, 215 Market St.
London, England:
A. R. Mowbray & So., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.
Kingston, Jamaica:
Jamaica Public Supply Stores.
Auckland, New Zealand:
R. C. Hawkins.
Melbourne, Australia:
Melville & Mullen.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THOMAS Y. CROWELL CO. New York.

On Life's Highway. A Book for Graduates, who have received their Equipment and are to begin their Journey. Compiled by E. A. Bryant. Photogravure frontispiece. Cloth, $1.00 net. Limp leather, $1.50 net.

Poems of Friendship. Compiled by John R. Howard, editor of "Best American Poems," "Best American Essays," Managing Editor "Library of the World's Best Poetry," etc., etc. Photogravure frontispiece. Cloth, $1.00 net. Leather, $1.50 net.

The Beauty of Self-Control. By J. R. Miller, author of "Silent Times," "Making the Most of Life," "Upper Currents," etc. Price, $1.00 net.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY New York.

The Conquest of the Continent. By Hugh Latimer Burleson. Price, paper, 35 cents; cloth, 50 cents.

A. C. McCLURG & CO. Chicago.

Building Your Girl. By Kenneth H. Wayne, author of "Building Your Boy." Price, 50 cents net.

The Night Riders of Cave Knob. By Quincy Scott. Illustrated by the author. Price, $1.25.

My Lady of Doubt. By Randall Parrish, author of "Love Under Fire," "My Lady of the North," etc. With four illustrations in full color by Alonzo Kimball. Price, $1.35 net.

The Smile of the Sphinx. By Marguerite Bouvet, author of "Sweet William," etc., etc. Illustrated by H. S. De Lay. Price, $1.35 net.

A Garden of Paris. By Elizabeth Wallace. Illustrated by Fred J. Arting. Price, $1.25 net.

THE MACMILLAN CO. New York.

The Children's Book of Christmas. Compiled by J. C. Dier. Illustrated. Price, $1.50 net.

D. APPLETON & CO. New York.

City Government by Commission. Edited by Clinton Rogers Woodruff.

PAPER COVERED BOOKS.

AMERICAN CHURCH PUBLISHING CO. New York.

Helping Boys. A Handbook of Methods for Sundays and Week-days. By the Rev. Frank James Mallett, Ph.D., author of "Wit and Humor of the Parson," etc. Price, 50 cents net.

The Church at Work

NEW CHURCH AT SHERMAN, TEXAS.

The illustration shows the now completed new church of St. Stephen's parish, Sherman, Texas. It is built of gray pressed brick with white stone trimmings, slate roof, and spire covered with copper, surmounted with a gilt cross. The church and parish house were built at an expense of $30,000. The latter edifice is not shown in the illustration. The rector is the Rev. W. J. Miller.

ST. STEPHEN'S CHURCH, SHERMAN, TEX.

LEGACIES AND BEQUESTS.

By the will of the late William D. Smith, a vestryman, Christ Church, Reading, Pa., is to receive $1,000; Christ Church Sunday school is to receive $1,000, and the two chapels of the parish, St. Luke's and St. Mary's, are each to receive $1,000. The Reading Hospital and the Home for Friendless Children, Reading, are each to receive $15,000, and eight other charitable organizations of Reading are to receive $1,000 each. During his life-time Mr. Smith was a generous benefactor of the parish and of all local charitable institutions. He gave not merely his wealth, but practically all his time, in recent years, to the administration of charity, especially in the hospital and the Children's Home.

The recent death of Abraham Wilson Vanderveer, an old and highly esteemed citizen of Davenport and for many years a member of the Cathedral parish, takes from the diocese of Iowa, a philanthropist of an unostentatious character, who literally did good by stealth, helping many worthy causes and poor families and giving impetus to the career of many men just entering upon life. By his will, $10,000 was left to the Church in Iowa to be used at the discretion of the Bishop, and $5,000 to St. Katharine's School. The Bishop announces that the gift to the diocese will be invested as a separate fund to be known as the Vanderveer Fund, and that the interest will be used to aid such diocesan causes as may from time to time be decided upon.

S. S. J. E. SUPERIOR ON THE "MEN AND RELIGION" MOVEMENT.

The Rev. H. P. Bull, Father Superior of the Order of St. John the Evangelist in this country, has issued the following letter to his parishioners in the parish of the same name in Boston:

"Dear People:—We live certainly in stirring times—we cannot complain that we are dying of stagnation. And this is true of the political, as of the ecclesiastical world. But it is possible to die of exhaustion from excess of excitement. Reactions quickly follow emotional appeals.

"Last year it was the Missionary duty of the Church, or rather one should say of the Christian world, which was enforced by every kind of argument, and every kind of convention, and which was even made to compel attention by every kind of advertisement. This year the same methods, and the same concentrated energy, are to launch the Men and Religion forward movement.

"Perhaps it is right and fair to say that this new Campaign may be regarded as the outcome of the previous one. People cannot long be interested in Missions who are not religious. Thus early those false appeals to commercial, or racial, interests in support of Missions are being found out, and it is well. But the question does arise, is the missionary enthusiasm spent? Has a new excitement become necessary?

"Taking, however, the movement at its best, as an appeal to men to realize that man is made for God, and finds his true manhood in God and in His service, and as a recognition of the godlessness all around us, and of the responsibility that lies on men to contend with it, yet the same fatal error is being made in its inception as was made last year.

"When the missionary appeal was being

made, the cry was merely, Take more interest in missions, give more money to missions, let more missionaries go forth. As long as it was a mission, or a missionary, that was in question, no inquiry was made, or even suggested, as to what the mission would be like, or what the missionary would teach, or what the result of more competing missions would actually be in the world abroad. And so it is again—Men and Religion is the watchword. But what Religion?

"Those who believe in the Catholic Religion, that is, in the whole-hearted living acceptance of the Grace and Truth which came by Jesus Christ, and which are stored and secured for us in His Church, cannot cooperate with those whose creed is, Let every man please himself as to Church, or Doctrine, as long as he takes Christ as Lord. It is this indifference to Church and Doctrine which is really robbing men of Christ as Lord, and making His Gospel of none effect. If the Holy Catholic Church and the Holy Catholic Faith are not recognized, the full meaning of the 'Grace and truth through Jesus Christ,' as proclaimed by St. John in the first chapter of his gospel, is lost to sight. If men, or women, or children, are to be won back to true religion, it will be by 'contending earnestly for the faith, once for all delivered to the saints,' not by an unreal coöperation with those who deliberately, and on principle, have separated themselves, and claim ever more widely the liberty of their own interpretation of the Faith.

"The evil resulting from the popular interdenominationalism of the hour is twofold—it harms both the Church and the world. The Church is harmed, for the energy that she ought to display in bearing witness to her Lord, in missions at home and abroad, is dissipated in conventions and meetings at which she cannot bear her true witness, and a growing number of the more devoted Church people are increasingly discouraged. The world is harmed, for it is deprived of the true witness of the Church. It is the conflict of religious opinions, and the starting up of ever fresh 'Churches,' which hinders religion in the world, and gives occasion to the worldly, the scoffer, or the blasphemer, to continue in their sins.

"Our remedy lies in our faithfulness to Catholic Truth and Life, and our perseverance in the patient, persistent, quiet, constant worship and service of our Lord. It is quiet, and patient, but it springs from a fire of love and devotion, which will not die out, nor fail of missionary enthusiasm, while one soul remains within the reach of its prayers, or efforts, unsaved.

"Movements and Missions, yes, let us have them indeed, but let them spring up out of penitence, and prayer, and faith that fears the popular appeal—and let them be the movements and missions of the Church; not in the spirit of rivalry, or of antagonism—much less in the spirit of contempt or disparagement of any other Christian Community which is seeking to do its duty and its best—but in the spirit of faithfulness to our Lord, and to the trust which He has committed to us. This is the true charity of the Church to other Christians, and to the world, to keep her witness intact, to let her light and voice shine and sound clear.

"I hope next month to say something of the proposed Conference on Faith and Order, which has arisen from the action of the Church. This is a genuine, and truly spiritual movement toward unity, and the increase of religion. Your servant in Christ,

"H. P. BULL, S.S.J.E."

LAYMEN'S MISSIONARY MOVEMENT.

WORK FOR THE coming winter, as well as reports of what has already been accomplished, was discussed at the regular fall meeting of the Coöperating Committee, diocese of New York, held at the Church Club, Thursday, October 5th. Confirmation of the claims for the every-member canvass and duplex envelope system was received in the reports from parishes both large and small. The increase in contributions to both parochial as well as general missionary work were striking in many instances but above all was the result felt in the stirring up of general interest in all lines of Church work and the arousing of the men to a new sense of fraternal responsibility one for the other. An encouraging sign that the enthusiasm of the work was spreading to churches outside of the city was shown in the presence of delegates from two parishes, namely, St. John's, Pleasantville, and Grace Church, Nyack. The officers elected for the year were: Chairman, Vernon M. Davis; Vice-Chairman, W. E. Curtis; Treasurer, James May Duane; Secretary, Samuel Thorne, Jr.

OPENING OF TRAINING SCHOOL FOR CHURCH WORKERS.

THE CHURCH TRAINING SCHOOL for Settlement workers was opened October 1st at La Grange, Ga., in connection with the large settlement work among the thirty-five hundred cotton mill operatives. The training school was established for the purpose of meeting a long felt need in the South—women equipped for efficient service in Church work. An effort is made to graduate well rounded Church workers, and specialists in some line of activity, either in kindergarten work or in nursing. Primarily the training is planned to meet the conditions among cotton mill operatives of the South, but is adapted to work at home and abroad. The spirit of the school is missionary and to deepen this spirit students are welcome who are looking forward to service in foreign as well as domestic fields.

The plant consists of the mission house—the center of the religious and institutional life; the hospital of twenty beds, operating room, and dispensary; the home, a dormitory for students and resident workers. The appliances and equipment of these buildings are thoroughly modern. The dormitory is so planned as to give individual rooms to resident workers and students, yet the "home life" is fostered.

ARCHIVES OF GENERAL CONVENTION.

THE FIRST VOLUME of the *Archives of General Convention*, which are being published through the liberality of Mr. J. Pierpont Morgan, is now completed, and one copy has been sent to each of the dioceses. The volume consists of the correspondence of John Henry Hobart, 1757-1797, together with an extended biographical sketch of Bishop Hobart, a table of his descendants, and a complete bibliography of his works. There is also a history of the Archives of the General Convention brought up to the present time. The work is edited by the Rev. Arthur Lowndes, D.D.

MEMORIALS AND OTHER GIFTS.

ST. JOHN'S CHURCH, Lafayette Square, Washington, D. C., is to have a splendid new organ, the gift of Mrs. Laura Lowndes. Like the instrument built a few years ago for St. Thomas' Church, it will have a set of chimes placed in the rear of the gallery. The organ will be ready for use about December 1st. It will be a memorial to Mr. Lowndes, who for many years was a vestryman of St. John's Church.

MRS. JAMES H. ALDRICH has given a beautiful chancel window to Christ Church, Sag Harbor, Long Island, to complete the chancel built by her a few years ago in memory of her parents.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Reception for the Bishops—Gifts to Mission Board.

THE RECEPTION given on the evening of October 5th, at Graduates' Hall, by the congregation of All Saints' Cathedral, Albany, in honor of the Rt. Rev. William Croswell Doane, Bishop of Albany, and Bishop Coadjutor Richard Henry Nelson, in accordance with a time-honored custom, proved a warm home-coming for Bishop Doane after his summer at Northeast Harbor, Maine, as well as a very pleasant affair to everybody connected with it.

AT THE MEETING of the Board of Missions held September 26th, it was announced that an anonymous layman in the diocese of Albany had contributed $10,000 to erect missionary residences in the foreign field; $5,000 of this will be used to build a missionary residence in Japan, and $5,000 in China. One of our chief laymen has also contributed again his annual $1,000 to the work of the board. The fact that this is a missionary diocese and that its missionaries are not forgotten has been attested by a layman who gave $100 each to thirteen missionaries.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Local B. S. A. Assembly Organized—The "Men and Religion" Movement.

THE CHAPTERS of the several parish branches of the Brotherhood of St. Andrew have formed a local assembly, the first meeting taking place at St. Luke's, October 12th. A general invitation to all Churchmen to attend has been extended.

THE "MEN AND RELIGION" MOVEMENT is gaining ground in Atlanta. At a recent meeting the Bishop of Atlanta was a leading speaker, and a large proportion of those present were Churchmen. The inter-parochial weekly paper, the *Atlanta Churchman*, has given its columns the past two weeks principally to information on this movement.

CHURCHWOMEN of Atlanta are taking great interest in the Jubilee of the Woman's Foreign Missionary Society, which will hold its sessions in Atlanta, October 24th and 25th. A rally will be held at St. Luke's Church, opened with the celebration of the Holy Communion, on the morning of the 25th. Miss Lindley and Deaconess Hart will make addresses, as well as diocesan officers. The rally is under the direction of Miss Rosa Woodberry.

BETHLEHEM.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Meeting of Reading Archdeaconry—The Rev. W. B. Burk Retires.

THE FALL SESSION of the Archdeaconry of Reading will be held at Christ Church, Frackville, Monday evening and Tuesday, October 23rd and 24th. A Tuesday evening service may be held in St. Paul's Church, Girardville, which is now under the care of the Rev. O. P. Steckel, rector of the Church of Faith, Mahanoy City. The arrangements for the session are being made by Archdeacon A. A. Bresee and the Rev. W. R. Sewell, of Frackville.

AFTER BEING minister in charge of St. Luke's chapel, Reading, ever since it was built in 1894, the Rev. William B. Burk has tendered his resignation to the new rector of Christ Church, Reading, the Rev. Frederick Alexander MacMillen, the resignation taking effect on October 2nd. Of the thirty-nine years of the Rev. Mr. Burk's ministry thirty-two have been spent in the diocese of Bethlehem, and his retirement now is ascribed to ill health. Mr. Burk was born in Philadel-

phia and was graduated from the Philadelphia Divinity School. Twice rector of Calvary Church, Tamaqua, Mr. Burk has also served the following parishes: All Saints', Torresdale; St. Barnabas', Reading; and Trinity Church, Peru, Ind.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Celebrate Anniversary of Bishop's Consecration.

ON OCTOBER 3RD the Utica Clerical Union and the Syracuse Clericus held a joint meeting in the Lockwood Memorial House in Syracuse, in honor of the Bishop's ninth anniversary of his consecration. Hearty congratulations were extended to the Bishop. The Rev. Angus McKay Porter, rector of St. Luke's Church, Utica, read a paper on "The Church and Social Service."

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Rector of Canon City Resumes Work—Rectory at Fort Collins Improved.

THE REV. FRED CARMAN, rector of Canon City, after undergoing an operation at St. Luke's Hospital in Denver, and being removed to the Bishop's residence for his convalescence, has finally returned to take up his parochial duties.

THE RECTORY at Fort Collins has undergone certain alterations and improvements, notably a library having been added and built in under the sleeping-porch, which adds balance and proportion to the appearance of the house and elicits very warm gratitude to the donors from the rector, the Rev. C. H. Shutt.

A HARVEST thanksgiving service was held on October 8th at St. Luke's Church, Fort Collins, when the sermon at Evensong was preached by the Rev. C. T. Johnson, rector of Boulder.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Church Consecrated at Oakville.

THE SERVICE of consecration of All Saints' Church, Oakville, took place on September 28th. Bishop Brewster pronounced the sentence of consecration and was celebrant at the service, being assisted by the Rev. Messrs. H. N. Cunningham, J. N. Lewis, Jr., F. D. Buckley, W. P. Waterbury, and W. A. Woodford.

EASTERN OKLAHOMA.

T. P. THURSTON, Miss. Bp.

Notes of the Bishop's Work—Addition Made to Hospital.

BISHOP THURSTON, returning to the district early in September, had the privilege of baptizing, confirming, administering the first Communion, and then marrying a young couple at one of the mission stations.

LATER IN THE MONTH the Bishop visited Oak Lodge Mission, our only station in La Flore county, which is some seventy-five miles long, and forty wide. This mission is the only church of any communion at Oak Lodge. The Church folk at Spiro have recently organized, and plans are being perfected to build a brick church there. Already over half the amount necessary has been locally subscribed.

WORK on the new wing at All Saints' Hospital, McAlester, is progressing rapidly and the addition should be ready for occupancy by December. All Saints' is the first hospital to be opened in the Indian Territory. Bishop Brooks started it, after the terrible mine disaster at Krebs, and it has grown from an emergency, temporary house, to a first-class hospital with nearly one hundred beds. The addition and improvements will cost some $15,000; which the Bishop hopes may be partly given by friends of the work outside the district.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Cathedral Societies Begin Fall Work.

ST. CECILIA'S GUILD, Fond du Lac, held its first meeting of the year on October 2nd. This is an active and progressive guild, having amongst its members many who do not belong to the Church, but who work harmoniously together for the objects it has in view, the care of the altar, the supplying and looking after the music used by the choir, organ repairs, vestments of the choir, etc. Since its organization several years ago by Mrs. Douglas, wife of our musical canon, it has raised considerable sums of money.

THE WOMAN'S AUXILIARY also held its first meeting of the year this week, October 6th, when Mrs. de Groat was reëlected president, and the aged Bishop of Fond du Lac gave a stimulating address to the members present on the Rule of Faith.

GEORGIA.

F. F. REESE, D.D., Bishop.

New Master at Industrial School—Meetings of the Archdeaconries.

ST. ATHANASIUS' INDUSTRIAL SCHOOL, Brunswick, has been placed under a lay headmaster, and the new vicar will therefore be relieved of the school work. The Bishop visited this important mission on the first Sunday in October, held three services and installed the headmaster.

ARCHDEACONRY MEETINGS will be held during the year in the various missions, the first being that of Albany, under Archdeacon Lawrence, which will be held at Bainbridge, October 12th and 13th.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Church Edifice Bought at New Market—Two New Churches Erected.

THE BISHOP of the diocese has purchased a church building in a village called New Market in York county. The building is of brick with a frame steeple and is located on a good-sized village lot which is well fenced in. While there are but few of our own people in the immediate neighborhood, the Bishop has a paper signed by about twenty-five heads of families signifying their desire that the services of the Church be held there. There is also an assurance of a Sunday school of about fifty pupils as soon as we can start it. The village has a population of about 350 and near by is a hamlet of about 150. This church is the only one in the village and is easily accessible to at least five hundred people.

IN RESPONSE to the well directed efforts of the Rev. Charles H. Doube, a church building has been erected at Nordmont, Sullivan county. This place is contiguous to Eagles Mere and Laporte. The church is of wood, not large, but sufficient for the needs of the community. Folding chairs are secured for seats and the building will be formally opened for services in the near future.

ST. AUGUSTINE'S, Harrisburg, a church for colored people, was formally opened for services a couple of Sundays ago. The "plant" consists of a chapel and rectory built together. The lot was secured a year ago and during the summer just past the buildings were erected. This mission is now in possession of property worth at least $5,000, on which is an indebtedness of only $2,000.

THE RECTORY at Brookland was recently burned to the ground. The minister-in-charge, the Rev. Mr. Jefferd, and his wife, escaped with their lives and nothing else. There was an insurance of $1,000.

IOWA.

T. N. MORRISON, D.D., Bishop.

Meetings in Interest of Missions—New Rectory at Keokuk—Notes.

THROUGHOUT THE DIOCESE, meetings are being held in every parish and mission during the Sundays of October and November, in behalf of diocesan missions. The clergy are making exchanges so that the cause may be presented in other parishes by a visiting clergyman. This plan is the outgrowth of a suggestion made at the last meeting of the Board of Missions.

IN A STRONG LETTER to the clergy and laity of the Diocese Bishop Morrison has endorsed "The Men and Religion Forward Movement."

PLANS ARE BEING PREPARED for a beautiful new rectory for St. John's parish, Keokuk. The building will be of stone, to conform with the dignified and fine church and parish house, and will complete the group of buildings which are located in a most advantageous site in this rapidly growing city. Until the rectory is completed, the new rector, the Rev. John C. Sage, is living in a furnished house near the church.

A NEW CHURCH has just been completed at Cresco, and is to receive consecration by the Bishop on Sunday, October 8th.

AT IOWA FALLS the Bishop recently met the congregation and urged the building of a new chapel upon the lot owned by the mission. The congregation are now occupying a building rented from the Friends' Society.

BISHOP MORRISON has returned from a vacation spent with his son on a ranch, near Seattle, Washington. His out-door life much refreshed him and he returns to the diocese greatly improved in health.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Ground Broken for New Church—Suffolk Archdeaconry Meets—Notes.

GROUND WAS BROKEN for the new church of Holy Innocents' mission, East Seventeenth street and Avenue R, near the King's Highway Station, Brooklyn, on Monday morning, October 2nd, at 7 o'clock. It is hoped that the new building will be ready for use on Holy Innocents' Day, December 28th. The closing payment on the land ($2,625) was made last week. The chapel (without pews, furnishings, etc.) will cost about $5,500. The Ven. Charles Henry Webb, the new Archdeacon of Brooklyn, is chairman of the building committee.

AN IMPORTANT BUSINESS MEETING of the Archdeaconry of Suffolk (the Ven. William Holden, Archdeacon), was held this week at Sag Harbor. The matter of building a chapel at Montauk, and of establishing a mission at Promised Land was discussed. It was decided to station a priest for the new chapel at Amagansett to take charge of the Montauk and Promised Land territory. It was announced that a fund had already been raised for the Montauk chapel, and a site given.

A MEETING of the sixteen branches of the Woman's Auxiliary in Suffolk county, was held in St. Luke's parish, East Hampton, on the Feast of St. Michael and All Angels. There were over sixty in attendance, though not all the branches were represented. The speakers at the meeting were the Rev. and Mrs. George C. Barter, of the Philippine Islands, Miss Graham of the Church Temperance Society, Archdeacon Holden, the Rev. Edward P. Newton, and Mrs. Van Nostrand and Miss Mary Benson, diocesan officers of the Auxiliary.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Chair of Missions Left Vacant—Cowley Community—Notes.

INSTEAD OF ELECTING a new professor to the chair of missions left vacant by the resignation of Bishop-elect Philip M. Rhinelander, the Episcopal Theological School at Cambridge has arranged a series of lectures by different men as a substitute. During the month of November, lectures will be given by the Rev. William E. Gardner, secretary of the New England Missionary District; during December, the Rev. Dr. James B. Thomas of St. Andrew's Church, Rochester, N. Y., will lecture; during January, the Rev. Dr. Elwood Worcester of Emmanuel Church, Boston, will be the lecturer, and during February, the Rev. Dr. Duncan B. MacDonald of the Hartford Theological Seminary will speak.

AT THE OPENING MEETING of the St. John's Society of Cambridge, the members were addressed by Bishop Lawrence. At the next meeting on Tuesday night the address was by President Albert P. Fitch of the Andover Theological Seminary. On October 17th, Archdeacon Babcock will be the speaker and on October 24th Dean Hodges will address the men.

THE REV. FR. BULL of the Cowley Community has been away from Boston all the week conducting "quiet days" and missions in various parts of Canada. First he went to Ottawa for several days, and then to Montreal. Brother Herbert is one of the additions to the Community. He has recently arrived here from England.

ST. PAUL'S SUMMER HOME at Allerton on the South Shore, proved a great success this year. The work was systematically arranged, prayers were read morning and night, and all were encouraged to attend at least one service each Sunday at the mission church of Our Saviour in Allerton. The friends of the summer home were most generous in promoting its interests in many ways.

THE STAFF at St. Paul's Church, Boston, has been increased by the addition of Miss Margaret Stuart Lloyd, who as a deaconess, will be of the greatest assistance in the parish.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Meeting of Shut-In Society—Notes.

THE MARYLAND BRANCH of the Shut-In Society resumed its regular meetings, October 2nd, at Emmanuel parish house, Baltimore. The various committees reported that during the last three months 437 visits have been paid, and there have been sent out 180 letters, 468 postcards, 18 magazines, and 4 packages. During the summer about 90 persons enjoyed vacations of a month or more each at Holiday Home, Pikesville, and received great benefit from their stay in the country.

THE CLERICAL ASSOCIATION of Baltimore resumed its meetings for the winter on Monday, October 2nd, in the parish house of Emmanuel Church. The Rev. Theodore C. Foote, Ph.D., rector of St. David's Church, Roland Park, and Mr. George R. Gaither spoke on the subject, "The Men and Religion Forward Movement."

SUNDAY, October 1st, was the twenty-third anniversary of the establishment of St. Matthew's Church, Sparrows Point, Baltimore county. In his sermon that morning the rector, the Rev. J. J. Clopton, gave an interesting sketch of the origin and early history of the parish.

THE PARISH FESTIVAL of the Church of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, rector), was kept on the Sunday within the octave, October 1st. Bishop Murray, who was rector of the parish before his election to the episcopate, preached in the morning, and the present rector at night.

THE MEMBERS and friends of St. Mark's Church, Baltimore, assembled in the parish house on the evening of September 29th, for a parish reunion. After a service and special music by the choir, under the leadership of Mr. Lloyd Dirney, reports of the work done during the past year by the various societies of the parish were read by an officer of each, followed by an address by the rector, the Rev. Charles E. Perkins.

BISHOP MURRAY has recently restored to the care of the rector of St. James' parish, My Lady's Manor, Baltimore county, the work at Freeland in the same county and parish. This portion of St. James' territory has for some years been under the care of the Rev. R. H. Murphy, recently deceased.

IMPROVEMENTS on a large scale and of a lasting nature will shortly be made at Christ Church, Baltimore. Among them will be the tiling of the floors, constructions of a rood screen, enlarging of the pillars, refrescoing besides a still greater alteration that is now undergoing consideration. The collection of the fund for the work was begun last spring, $10,000 of which was contributed by the congregation at the Easter offering. Minor repairs to the extent of $1,000 were made to the church building during the past summer.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Property to Be Sold—St. Andrew's Purchases New Site.

ST. PAUL'S CHURCH, St. Paul, has received an offer of $60,000 for its property on Ninth and Oliver streets, which has been approved by the rector, wardens, and vestry. Negotiations are in progress to secure the ratification of the sale by the parish, and the erection of a new church on some beautiful lots at the corner of Summit and Saratoga avenues, an option on which has been secured.

THE PARISH of St. Andrew has consummated the sale of its site at Eighteenth and Girard avenues, North Minneapolis, to the Board of Education, for the sum of $6,200, with the privilege of removing the building. Three lots have been purchased at Nineteenth avenue North and Irving, and extensive improvements in the church are planned.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

The Archdeaconry Meetings — Conference of Workers Among Colored People.

THE AUTUMN MEETINGS of the Archdeaconries have just been held. That of Newark and Morristown was held jointly in St. Mark's church, Orange, and the Archdeaconry of Jersey City met in the Church of the Ascension, Jersey City, on Tuesday afternoon and evening, October 10th.

THE TWENTY-SEVENTH ANNUAL SESSION of the Conference of Church Workers among Colored People was held this week in Orange, N. J. On Tuesday evening there was a service in Grace church, Orange, the Rev. Charles T. Walkley, rector, and the Rev. George M. Plaskett, curate of the parish and in charge of Epiphany mission, officiating. Addresses of welcome were made by Bishop Lines and the rector. The business sessions were held in Epiphany chapel. Men and women delegates from North Carolina, Virginia, and other Southern States were in attendance. Some of the papers read and discussed were: "The Need of a Closer Connection Between the Woman's and the Junior Auxiliaries"; "Work Among the Juniors"; and "The Church and Her Mission in the Present-Day Advancement of Society." The last-named address was made on Friday night by Dr. W. E. Burghardt Dubois, director of publicity and research of the National Association for the Advancement of Colored People. Dr. Dubois was actively engaged in preparing U. S. Census Bulletin No. 8, which is the standard work on statistics of the negro in the United States.

IN COMMEMORATION of the twenty years' rectorate of the Rev. Dr. Frank B. Reazor, appropriate services will be held in historic St. Mark's Church, Orange, N. J., on Sunday, October 15th. The rector will preach at the mid-day service, and Bishop Olmsted of Colorado will preach at the 4 o'clock Evensong.

THE RECENTLY ACQUIRED public schoolhouse has been remodelled for the use of Trinity Church, Arlington, N. J. The building adjoins the church and makes an admirable parish hall. The formal opening was held on Thursday evening, October 5th, when a reception was given to the Rev. Carl S. Smith, the new rector, and his wife. It was largely attended by parishioners, neighbors, and visiting clergy.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Made Chairman of Vice Commission—Work in Coos County—Notes.

THE REV. HENRY RUSSELL TALBOT, the rector of St. David's Church, Portland, has been appointed by the mayor of the city as the chairman of the Vice Commission of fifteen. The Oregon Clericus and the last diocesan convention passed resolutions requesting the appointment of such Commission. Thus the Church takes the lead in the moral uplift.

BISHOP SCADDING passed the month of August visiting the missions in Coos county. The Rev. R. E. Browning has charge of the four lying north in the county and Archdeacon Horsfall, who has been the only priest in this section for twenty-two years until one year ago, has taken the two in the south part. When the Bishop returned he sent Archdeacon Chambers to visit all the missions, and arrangements have been made for him to visit the section again and hold several missions.

THE WORK of the diocese will be advanced by the placing of three more men in the mission field soon, one in the suburbs of Portland, another in Clotsop county, and one in Yamhill county. The diocesan board of Church Extension has steadily increased the number of missionaries in the diocese, and the communicants of the Church in the diocese are doing nobly to uphold their hands.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church at Butler is Consecrated—Notes.

ON TUESDAY EVENING, October 3rd, St. Peter's church, Butler, was consecrated by Bishop Whitehead. Other clergymen present and taking part in the service were the rector of the parish, the Rev. Roger Charnock, Ph.D.; the Rev. J. H. McIlvaine, D.D., rector of Calvary Church, Pittsburgh; the Rev. L. F. Cole, Archdeacon of the diocese; the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League; the Rev. W. N. Clapp, Bishop's chaplain; the Rev. W. E. H. Neiler of Kittanning; the Rev. C. A. Thomas of Canonsburg; the Rev. R. G. Roscamp, D.D., of New Castle; and the Rev. Thomas White of Rensselaer City, New York, son of the Rev. William White, D.D., a pioneer missionary in the early days of St. Peter's. The request to consecrate was read by one of the wardens of the parish; the sentence of consecration by Archdeacon Cole; and the sermon delivered by the Rev. Dr. McIlvaine, who had for his subject, "The Church of the Future." At the

close of the service, the visiting clergy were handsomely entertained at one of Butler's best hotels, when the Rev. Mr. White was the guest of honor.

The Pittsburgh Assembly of the Brotherhood of St. Andrew had its autumnal meeting at Trinity parish house, on Thursday evening, October 5th, when Mr. Alexander M. Hadden of New York addressed the gathering on the subject, "One Man Work."

The clergyman in charge of Trinity Church, Sharpsburg, has lately started a Sunday school and afternoon service at Aspinwall, at which the attendance is very encouraging.

RHODE ISLAND.

James DeW. Perry, Jr., Bishop.

Clerical Club Meets—Historical Lectures at Providence—Notes.

The annual meeting of the Clerical Club of Rhode Island was held in the Bishop McVickar House on Monday, October 2nd. Bishop Perry presided. The Rev. Levi B. Edwards was reëlected secretary and treasurer. Mr. W. M. Danner, who is in attendance at "The Orient in Providence," was then introduced to the Club, and spoke of the Christian work amongst the lepers in different parts of the world.

The St. Augustine's Guild of St. Stephen's Church, Providence, has arranged a course of popular lectures on English Church history, which is attracting attention. The lectures are to be delivered in the parish house and are free and open to all. The dates, subjects, and speakers are as follows:

October 5, 1911—"The Church in Britain to St. Augustine," the Rev. George McC. Fiske, D.D.

November 2, 1911—"The English Church from St. Augustine to Henry VIII," the Rev. W. F. B. Jackson, M.A.

December 7, 1911—"The English Church from Henry VIII. to the Oxford Movement," the Rev. Herbert C. Dana, B.D.

January 4, 1912—"The General Councils," the Rev. Charles E. McCoy, B.A.

February 1, 1912—"Anglican Orders," the Rev. William Harman van Allen, D.D.

March 7, 1912—"The Church in England Today," the Rev. J. Wynne-Jones, M.A.

April 4, 1912—"The Church in Canada Today," the Rev. Simon Blinn Blunt, B.A.

May 2, 1912—"The Church in the United States To-day," the Rt. Rev. James De Wolf Perry, D.D.

The Sunday School Teachers of the Eastern District of Rhode Island held their first meeting of the season at the parish house of St. Michael's Church, Bristol, on the evening of October 3rd. There was a large attendance of teachers from Bristol, East Providence, and Riverside. At the conclusion of the business session the president, the Rev. Herbert C. Dana of East Providence, gave a lecture on "English Church History from the Norman Conquest to the Reformation," illustrated by stereopticon views.

A very interesting collection of Colonial Church plate is on exhibition at the School of Design, Providence, under the auspices of the National Society of Colonial Dames in Rhode Island. The exhibition consists of Church silver in use in Rhode Island prior to 1825, the history of which, with description and criticism, will form part of a forthcoming book by Mr. E. Alfred Jones of England, entitled "The Church Plate of America."

SALINA.

S. M. Griswold, D.D., Miss. Bp.

Installation of Dean of the Cathedral—Clericus Organized—Notes.

At the July meeting of the Chapter of the Cathedral, the Bishop nominated the Rev. H. P. Scratchley, the new headmaster of St. John's School, to a canonry in the Cathedral. He also nominated the Rev. George B. Kinkead, for the past six months Canon in Residence, as Dean. Both of these nominations were unanimously accepted by the Chapter, and on the 17th of the month the installation took place in the Cathedral in the presence of a large congregation. The Bishop was vested in cope and mitre and was attended by his chaplain carrying his crozier. The Bishop took the service and after installing the Dean, preached a sermon explaining to the people their relation to the Dean, and setting forth the ideal of the parish priest as a member of every family of his flock.

A very vigorous Clericus has been organized in the southern part of the district, holding meetings from time to time to discuss matter of general or special interest to the Church. Once in a while the Bishop is able to be present and conduct a quiet day.

The district is proud of the fact that once more it has not only met its apportionment, but has given a considerable sum in addition for missions.

The Cathedral has obtained as the new master of the choir and organist, Mr. George Hayden Bromby, an Englishman, trained under the late Dr. Young, organist of Lincoln Cathedral, and the late Dr. E. J. Hopkins, the famous organist of the Temple Church, London. Mr. Bromby came to this country nine years ago to Holy Cross Church, Kingston, N. Y.

A rather interesting campaign has been begun by the Rev. A. G. Wilson of Oberlin. He is making a house to house visitation through his various stations in the small towns and in the country districts distributing tracts and literature and seeking to arouse people to their responsibility, and to awaken their interests in the realities of life.

St. John's Military School has opened another year with fifty cadets. The new headmaster begins his work under auspicious circumstances. Only one of the old staff of masters has returned, but the new men have taken up their work with great interest and vigor.

In certain parts of the diocese, bad crops or total failures furnish a rather dark outlook for the coming winter. In some places our people will have barely enough to supply them with food, and aggressive Church work will necessarily suffer under such circumstances.

In connection with the plans for the World Conference on Faith and Order, it is the purpose of the diocesan paper, *The Watchman*, to print a series of articles month by month dealing with the various denominations, their history and doctrine, in order that Churchmen in general may have some real knowledge and understanding of their fellow Christians, to dispel false ideas in regard to them, and to bring the whole subject down to a basis of fact.

SOUTH CAROLINA.

Wm. A. Guerry, D.D., Bishop.

Damage by Storm Repaired—Porter Academy Opens.

The repairs on the various churches, necessitated by the late storm, are well-nigh completed. The cost at St. Paul's will exceed all the others put together.

The Porter Academy has reopened with some 200 pupils. Everything has been put in fine order, both as to buildings and grounds, on the one side, and teaching staff on the other.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Resign Charge of Church Home.

The Sisters of St. Mary have resigned the charge of the Church Orphans' Home at Memphis.

VIRGINIA.

Robt. A. Gibson, D.D., Bishop.

New Parish House Planned at Haymarket.

The Ladies' Guild of St. Paul's Church, Haymarket (the Rev. Andrew G. Grinnan, rector), has secured enough money to begin work on a much-needed parish house, and its erection will take place shortly. At St. Luke's chapel, Buckland, one of the missions

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attached to this parish, extensive improvements have been made in the addition of a recess chancel and a vestry room. A friend has recently given the mission a new altar and lecturn.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

United Offering of W. A.—St. Alban's New Parish Guild Hall.

THE UNITED OFFERING at the first annual presentation service of the diocesan Woman's Auxiliary, held September 29th at the Church of the Ascension, amounted in all to $828.86.

A BEAUTIFUL DESIGN for St. Alban's parish guild hall has been submitted by Messrs. Kendall & Heaton. The cost will be about $16,000, of which over $7,000 is already in hand.

THE BISHOP CLAGGETT CLUB held its first meeting of the season on Wednesday, October 4th, at Rock Creek parish rectory.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

First Service in Placerville Church.

THE FIRST SERVICE was recently held in the new St. Peter's chapel at Placerville, Western Colorado. The chapel was formerly a schoolhouse and was donated by the school board to the Church, while the land on which it now stands was given by the government. It is the first house of worship of the Church in San Miguel county.

WESTERN MASSACHUSETTS.

Death of the Wife of Rev. T. W. Nickerson.

MRS. MARY LOUISA HOFFMAN NICKERSON, wife of the Rev. Thomas W. Nickerson, rector of St. Stephen's Church, Pittsfield, died October 5th of paralysis. Mrs. Nickerson was the daughter of the Very Rev. Dr. Eugene Augustus Hoffman, dean of the Theological Seminary in New York. Mrs Nickerson was president of St. Stephen's Society and vice-president of the House of Mercy. She held membership in the Colonial Dames of New York state. The funeral was held Sunday afternoon, October 7th, in St. Stephen's Church, and interment was made at Garrison, N. Y.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Corner Stone Laid at Angola—Meeting of Buffalo Clericus.

THE CORNERSTONE of St. Paul's mission church, Angola, was laid on Friday afternoon, October 6th, by Bishop Walker. Participating with the Bishop were the Ven. Archdeacon G. W. S. Ayres, and the Rev. Messrs. N. W. Stanton of St. Mark's, Buffalo, secretary of the Buffalo Archdeaconry, and William C. Compton of St. Peter's, Silver Creek. Addresses following Evensong in the church, after the cornerstone service outside, were made by the Bishop, the clergy, and three representatives of the Laymen's League from Buffalo. The church building will be dedicated in the near future.

AT A LUNCHEON held by the Buffalo Clericus at the Park Club on October 9th, discussion was held preliminary to the coöperation of the Buffalo clergy with the Men and Religion Forward Movement as well as their co-operation with the Interdenominational convention of the Brotherhood of St. Andrew, to be held in Buffalo this month. A report from a clerical committee appointed by the Bishop on subscriptions from the Buffalo parishes for the support of the Church Home was submitted.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Church House to Be Erected at Wheeling.

ST. MATTHEW'S CHURCH, Wheeling (the Rev. L. W. S. Stryker, rector), has begun the erection of a Church House on a large field at Echo Point. The ground was an Easter offering from Mrs. H. C. Franzheim, and for the present is laid off as an athletic field, except that portion required for the Church House. The building is cruciform in shape and will contain a large auditorium, Sunday school rooms, and a chapel. The basement will be fitted with lockers and shower baths.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

First Service in New Church at Hartville.

THE FIRST SERVICE in the newly completed Church of Our Saviour at Hartville was held on Sunday, October 1st. Bishop Thomas preached to a large congregation, and confirmed two persons, the first class to be presented there. The new church is a low stone building, and occupies a commanding site in the town. The building measures nineteen by forty feet inside, with a vestry-room twelve feet square. Its completion at this time is largely due to the efforts of Dr. and Mrs. Catlin.

CANADA.

Triennial Meeting of the Woman's Auxiliary at Winnipeg—Other News from the Dominion.

Diocese of Rupert's Land.

THE EIGHTH TRIENNIAL general assembly of the members of the Woman's Auxiliary to the Canadian Church Missionary Society was

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formally welcomed to Winnipeg in Holy Trinity church, September 25th, by Archbishop Matheson, Primate of All Canada, on behalf of the Anglican Church in Canada. In his address the Archbishop likened the initiating of the movement by seven women in 1885 as an organization which had by care and effort grown to such dimensions that the whole Church was leavened by it, and felt the benefit of its spirit, and of the spirit of the women who guided it. It seemed good to him that the meeting should be held in Winnipeg, the present center of western life and activity, and he expressed the hope that in the near future, when the other western provinces had materialized into big centers of population that the members of the Woman's Auxiliary would carry their influence more directly into such centers.

The regular business session began on the 25th in Holy Trinity schoolhouse. Previous to the business session there was a celebration of the Holy Communion in Holy Trinity Church. Archbishop Matheson was celebrant. He was assisted in the service by Bishop Holmes of Athabasca and a number of the clergy. There were over two hundred delegates present from all over Canada, which with other members of the Woman's Auxiliary brought the number up to nearly five hundred. There were twelve diocesan presidents at the opening meeting. Mrs. Patterson Hall of Montreal, general president, was in the chair. Mrs. Fortin, wife of Archdeacon Fortin, extended a cordial welcome to the delegates on behalf of the western membership. After the address of welcome, Mrs. Hall presented Mrs. Fortin with the badge of life membership.

The corresponding secretary, Mrs. Bogert, reported a great increase of membership in the last three years. The recording secretary, Miss Raynes, stated that there are 1,653 parochial branches in Canada and 41,647 members, an increase of 353 branches and 9,590 members. There are 35 new general life members, making 90 in all.

The United Thank Offering amounted to $12,151.53. It was taken up at the close of the celebration of the Holy Communion.

The aid given to churches for settlers in the northwest, was considerable, also for hospital equipments, chapel furnishings, and furnaces at many western settlements.

The foreign work had received a great deal of attention in German East Africa, Mohammedan work, Kanawasi, India; Jaffa, Ceylon, and hospital work in Jerusalem.

There were a number of social entertainments in honor of the delegates. The lieutent-governor gave a reception on Tuesday, and Mrs. J. A. Machray a tea in the yellow drawing room of the Royal Alexandra on Wednesday. Chief Justice Howell gave a reception to the delegates at his residence on Thursday and Archbishop and Mrs. Matheson held one at Bishop's Court on Saturday.

Diocese of Niagara.

One interesting incident in the session of the diocesan synod, which was sitting in Hamilton the last week in September, was the presentation of a pastoral staff to the new head of the diocese, Bishop Clark. It is a work of art. The cane proper is made of ebony, with mountings of sterling silver, and measures six feet four inches, in four separate pieces. In the bend of the crook is a radiant cross, containing five Siberian amethysts. The crook itself is of solid silver joined to the ebony by hand carved scrolls. On the head is a band of four Siberian amethysts. An enamel shield on the head contains the coat of arms of the diocese, of the Province of Ontario, and the Bishop's personal crest. The cost of the staff was about $450.—One of the subjects upon which there was a warm discussion in the synod, was upon the fixing of the annuities to the widows of Bishops and clergymen. The recommendation of the Standing Committee to make the annuities of

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Bishops' widows $700 and that of clergymen's widows $300, was voted down, but the suggestion to increase the fund by $30,000 was adopted.—THE REPORT of the committee on the State of the Church found that on the whole the diocese had taken another step forward. There was an increase in the number of communicants and in Sunday school scholars. There was an increase in contributions of $35,637.

Diocese of Quebec.

AT THE ORDINATION held in Trinity Cathedral, Quebec, by Bishop Dunn, September 24th, three deacons received priest's orders. The epistoler was the very Rev. Dean Williams and the gospeller the Ven. Archdeacon Balfour. The Rev. Canon Allnatt preached the ordination sermon and presented the candidates.

Diocese of Keewatin.

DURING THE SUMMER several substantial improvements have been made in the parish of St. James, Rainy River. A nice rectory with modern conveniences has been built, and a fine basement is being constructed under the church which will provide a good Sunday school room and parish hall.

Diocese of Yukon.

THE SECOND MEETING of the diocesan Synod, held this year at Dawson, was a very successful one. The first was held four years ago. The distances and cost of traveling is so great that it did not seem advisable to assemble more frequently. Bishop Stringer, in his charge, mentioned the Bishop Bompas Memorial, which has taken two forms: the memorial church at Moosehide, now completed, and the episcopal endowment fund. The Bishop spoke with thankfulness of the work of the Woman's Auxiliary. He said too, that after half a dozen years of waiting they had now gotten the new school building for Indian children at Carcross.

Diocese of Moosonee.

THE SERVICES have been secured, for deputation work in eastern Canada, of the Ven. Archdeacon Remison, D D., of Moosonee. He will be in Toronto the first and second week of October.

Diocese of Toronto.

THE VEN. ARCHDEACON INGLES, who has been rector of St. Mark's Church, Toronto, for thirty years, preached his farewell sermon in the church, September 24th.—THE SUCCESSOR to Canon Greene in St. Thomas' Church, Orillia, is the Rev. J. S. R. Boyd. He was instituted to the parish by Bishop Sweeny, September 22d.—ACCOMMODATION in Trinity College, Toronto, is taxed to the utmost, so many new students have been enrolled. The teaching staff of Trinity now numbers twenty-three professors and lecturers.—THE CORNERSTONE of the new parish house in St. John's parish, West Toronto, was laid September 23d. The service was conducted by Bishop Sweeny. The new hall will cost about $19,000.—"OUR WORK AND ENCOURAGEMENTS," was one of the subjects at the September meeting of the rural deanery of West Simcoe, at Stayner. This paper was given by the rural dean, the Rev. Canon Murphy. The session opened with a celebration of Holy Communion in the Church of the Good Shepherd, Stayner.—AMONGST other gifts to the Church of St. Mary Magdalene, Toronto, is a memorial stone pulpit.—THE NEW BAPTISTERY of Christ Church, Bobcaygeon, was consecrated by Bishop Sweeny, and a memorial window, representing Christ blessing the children, dedicated. The baptistery, which is of beautiful design, was given by a member of the congregation and his wife, in memory of their two little children, who were taken away in 1893. The Bishop expressed himself much pleased with this important enrichment to the church.

Educational

HOWE SCHOOL opened its twenty-eighth session on St. Matthew's Day with every vacancy filled. The school is greatly strengthened by the appointment of Mr. Fred Kimball, Harvard, '02, who has charge of the Department of Mathematics; Mr. F. B. Jenkins, Mercer University, as commandant; Mr. Milford Witts, formerly of Racine, in charge of the Department of Music, and Miss Edith A. Purdy, formerly of Racine, as assistant in the lower school. The Bishop of Michigan City preached the sermon at the opening service.

BROWNELL HALL opened Wednesday, September 21st, with six more students in the boarding department than were enrolled when it closed last June. There is also a large Day School. On the Feast of St. Michael and All Angels the Bishop of the diocese visited the school. The entire school was gathered in the Chapel of St. Matthias for a Choral Eucharist, and the Bishop made an address of welcome for the opening of the forty-eighth year.

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